

ADAHOONILIGII

(CURRENT EVENTS)

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Wáashindoondi Indians Bi'oonishjí Yá Ndaakaii Naabeehó Bikéyah Yikáá'góó Tádookai

Glenn Emmons wolyéego 'Indians Yinant'a'í náánásdlí'ígíí shíí bizaak'ehgo dah 'adiildee híléí ha'a'ahdégé', 'éí díí ha'asídí nihitahgóó tádadookaiígíí. 'Ólta' bił honít'i'j'í, 'índa 'azee'ál'j' bił honít'i'j'í ts'ídá 'át'éegi bił bédahodoozj'íł yiniyé 'éí 'áádégé' nihich'j' deeskai lá. (1) 'Azee-ál'j' haz'áqgi, 'ats'íís baa 'áháyáqgi ts'ídá lá daa níłtsogo bindoonishgo diné bá yá'át'ééh dooleet lá daaníigo 'éí łahgo haz'áq níłjigo yiniyé dah diikai; (2) 'áádóó 'índa 'ólta' bił honít'i'j'í t'áá 'ákó-náánát'é. Daa lá yit'éego bina'azhnishgo 'átchíní k'ad da'ólta'ágíí łá' bínéidoo'níł lá, 'éí dó' hoł bédahodoozj'íł biniiyé 'áádégé' dah 'adiildee'.

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This is the new Cheechilgeetho School. It is located 18 miles south and about 7 miles west of Gallup. The school has a capacity of 64 boarding students.

Díí kwii biká'ágíí t'óó 'aak'eejj' 'anáhoolzhiizh yéédáq' 'ólta' 'ałtso hadidzaa Chéch'il Łání hool-yéedi. Na'nízhoozhídóó shádi'áhjí tseebíłts'áadahdi tsin sitáqgi 'áhoolyé. Naasht'ézhígóó 'atíi-nígíí 'e'e'ahjigo tsosts'idi tsin náánástáqgi. 'Áłchíní hastádiin dóó bi'qá díí' bíhóoghah t'áá 'ákwii danijahgo.

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Díí bilagáana daniljigo nílíí ha'a'ahdégé' yíkai ha'nínígíí ła' nílíí diné kéedahat'jigóó yitah tádookai. 'Aadóó 'índa da'ólta'góó dóó 'azee' 'ádaal'jigóó t'áá 'altsogo yitah tádookai. ła' t'áá Na'nízhoozhígi naháaztáq' nít'ée'. 'Éí 'áadi 'ei naaltsoos bikáa'gi kéyah bida'al-yaaígíí bich'j' siłtsoozgo diné bił dah naaz'áq-góó 'áłchíní 'ádanéelt'e'gi ndeiskáá, 'índa 'ólta' bá dahólógógó da yit' ahqah ninádei'niłgo yiniyé naakaii bił béedahoozin. 'Éí 'ákódzaago 'ólta' ła' náadanidzingóó naaltsoos yikáá 'ádayiilaago yee 'anidayiizhja' Indians Binant'a'í ha'nínii bich'j'. Díí na'alkaah haz'áqgi, ha'át'ii da 'it' bééhodoozjij biniyé na'aldeehígíí doo t'áá sáhá yaa naaskai da. T'áá kóq' 'ólta' yindaalnishii, 'índa t'áá kóq' 'azee'ál'j' yindaalnishii ndayidéekid dóó t'áá ha'át'éhégóó da 'áká 'anáhahgo biniyé 'áhát'iinii shóozt'e'. Hastóí Naabeehó yinant'a'í danilíinii dó' t'áá yéego ła' 'atah yindaash-nish.

WASHINGTON INDIAN OFFICIALS VISIT WINDOW ROCK AREA

Commissioner of Indian Affairs, Glenn Emmons asked a survey team to visit the area. These officials studied Educational and Health problems for three weeks. Their chief objectives was to plan to; (1) enlarge health services; and (2) increase enrollment in schools.

Some members of the team visited many educational and health field operations. In addition another section of the committee worked in Gallup, New Mexico. They studied the school census and census maps to decide where more schools could be built. Washington, Window Rock and Tribal officials have worked together on these plans for enlargement.

OFF RESERVATION

Phoenix hoolyéedi da'ólta'ígíí Késhnish Yázhí ha'nínígíí 'azl'íéedáq' naghái tónteel biniit'aagóó Los Angeles hoolyéejí' naaskai lá 'ashdladiin yilt'éego. 'Éí 'ákóq' bilagáana dabighangóó yich'j' hootaa daasgai. Díí 'ákóq' ndaaskai ha'nínígíí ła' Naabeehó danilj' dóó Kiis'áanii dó' ła', Dziłghá'á dó' ła' dóó 'Anaa-két'ááh dó' ła' 'atah ndaaskai. National Conference of Christians and Jews wolyéego yee dah yikahii 'éí bá yaa nidaast'ijidgo, yidaho-deez'áqgo 'éí bik'ehgo 'ákóq' na'asdee'.

'Ákót'éego bilagáana dabighangóó bich'j' hootaa da'asdee' dóó bik'ijj' 'índa dahooltse' biniyé t'áá díkwígóó shj' tánáá'dooldee'go 'índa 'ólta'di ná'ildee'.

Fifty Phoenix Indian School students visited in Los Angeles homes on Thanksgiving. The Navajo, Hopi, Apache and Pima tribes were represented. The visit was sponsored by the National Conference of Christians and Jews.

In addition many interesting sites were visited by the students.

OPEN FORUM

Indians Náásgóó Bá Tsihookosgi

(Phoenix Redskin)

T'áadoo le'é bee ntsíníkeesii naaltsoos bikáá' 'ánílééh ho'di'niihgo t'áá doo 'asohodoo-béezh da. Háálá díí naaltsoosígíí da'níłts'áq'góó 'adahinidééh dóó dayółta'ii daashj'í nées-láq'. Áko diné t'óó 'ahayóí kodéé' hwél'áago bich'j' hadíłdzih ho'di'ni nahalin, 'índa daashj'í néeláq' doo bił 'ahéedajilzin da, 'ákwe'íígíí bee 'át'éego t'áá yéego nanit'ago 'át'é bee ntsíníkeesii naaltsoos nihá bikáá' 'ánílééh ho'di'niihgo. Áko ndi bee hazdoodzih shj'í yá'át'éehgo, k'ézdongo 'ájósingo t'áadoo beek-t'éhé da, 'áko yá'át'éehgo diné há yik'i da-diitj'ih.

Jó t'áá kwe'é 'ólta' 'atah binaashnish, 'áko kót'éego naaltsoos 'álnéhígíí saad t'áá ła' bikáá' nidoojihgo bee shá haz'q. Bidziilgo yá-daakti'go yee naaltsoos 'ádeit'iinii doo 'éí nish-łj' da ndi díí nihi'ólta' níljigo binaaltsoos hahinidééhígíí dayółta'ii díí kwii bee haasdzihihígíí t'áá shá deidoonih nisin. Indians danilíinii 'adahwiis'áagóó djidi neeznáadiindi míł daats'í kéedahat'j, 'áko 'éidígíí 'atah nishłjigo 'ádish-ní.

Wááshindoon wolyéii daashj'í néeláq' 'at'qq 'át'éego bee bich'j' ntsídadzikees dóó bee baa yádajit'í. Áko ndi kodóó hazh'óó baa ntsínááhákeesgo ts'ídá bidziilgo nihíká 'eelwodgo 'át'é Wááshindoon. Nihitahgóó Wááshindoon yá ndaakaii nihá yaa nidaat'jigo k'ad kóoní nihitahgóó 'azee'ál'j' nihá naaz'q, 'índa 'ólta' t'áá nihá 'áyósin. 'Áł'kidáq' nihadahastóí, 'índa danihizáanii yéé da 'éí 'ákódaat'éhígíí t'áadoo dayiłtsáq da. Tsosts'idiin dóó bi'qq 'ashdla' náahai dóó wóshdégé' béeso daashj'í néeláq' bits'á hineezdee' Wááshindoon díí Indians bá níigo. Áko t'áá 'ániidídóó ła' t'áá yéego baa saad dahoniidłq' dasiidłj' béeso doo 'ákót'éégóó chooz'ijid dadii'níigo, 'áko ndi shí 'iinisingo t'áá 'ákót'éego 'iiná bił deiłt'éeheii bii'góó da'deeldj' nisin. Áko ndi béeso yígíí nihá 'át'éego, bee t'ááłáhádi da náas nináadidiłtał biniyé nináadahidit'aah. Nihí kót'éego ntsídeikees daha'níigo daashj'í néeláq' déé' Wááshindoon saad bich'j' 'anoolzhee' k'ad; t'áá 'ániidígo bilagáana Glenn Emmons wolyéego Indians Binant'a'í náánásdl'ígíí 'aní díí Wááshindoon Indians yaa 'áhályánéé t'áá 'áłkéé' nahj'í nehe'níłgo 'áłtso ła' dooníłt' ní. Áko 'éí bee baa ntsínáánáskeesgo ha'át'ii doozáagi t'óó 'ádił dzidéesyéél dooleet, haahláa yee' nahgóó 'adinéigał, t'áá daats'í bíi-

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ADAHOONILIGII

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niigah dooleet háadi da 'atah 'ákónihí'diilyaa-go t'óó nisin.

Bee hadeesdzihii lq'í shii' hólqo ndi kwii díí naaltsoos bikáá' nii'nílgíí doo bíghah da, 'áko ndi kwe'é t'áááhago haz'q bee 'ák'í ts'í-dadiilkos. 'Éi t'áá ha'át'éegi da t'áá nídadii-ts'íjh dóo. t'áá nihináát'á' bee háada'adzih. 'Éi discrimination wolyé. 'Ájít'éhígíí biniinaa'á' nahdigo haa ntsáhakeesgo 'óolyé. T'ah nahdégé' díí doo asohodoobéézhgóo nihita' naat'i' nt'éé'. T'áá 'ákót'éego 'át'éé ndi k'ad doo hózhé da t'óó nahalin. 'Áko ndi t'áá 'íiyisíí t'áadoo 'adajít'éhégo t'éiyá yá'át'ééh nisin.

Jó shí k'ad kwii bee 'ádee hashne'go shí 'atdó' t'áá yéego shikágí yishtl'izh. 'Áko níléi ha'át'éegi bilagáana'á' bił 'áhíishkahgo t'áá la' bíyó doo shóhodínéenaa da nisin'eh'ahda. Doo shíj' 'át'éé da ndi t'áá shí 'ánisht'éego shq' 'ahda bee 'át'éé'eh. 'Áko ndi t'áá shí t'áá ha'át'éhégo da na'ashkidgo bee bikáá' háá-háshdááh. Wónáásdóo doo t'áadoo bahat'qadí t'áá sahdii 'ánisht'éégóo ch'ihálzhish.

Hadínisht'éegi, níléi bił 'ahéedadiishkahii hadadít'éhégi 'át'éego shi'éé' bee 'ádaa 'áháshyq, 'aadóo t'áadoo le'é da baa yádaati'-go t'áá 'atah baa yinisht'íj' 'eh, doo t'áadoo 'íits'a'í nahj'í t'áá sahdii shéshdzil da, 'aadóo 'atah yishdloh dóo níléi hach'í' yádaashti'go da ts'ídá hanáa t'éiyá danish'í. Díí 'áajj' t'áá bíyó nahdigo shaa nitsídadzikees yéé bee ha-k'ehidishdlee. 'Aadóo t'áátá'í saad ha'nínígíí bee ch'íhonít'í' 'azh'q shikágí yishtl'izh ndi. 'Áko nihí 'atdó' t'áá 'ákónóht'éego yá'át'ééh.

Lahgóo shíj' t'áá 'íiyisíí doo nihaa dazh-dó'áát' 'át'éé da ndi t'áá nihí 'ániit'éego, t'áá 'atso bee 'ádaa 'áhwiilyáqgo yá'át'ééh. T'áadoo le'é baa yadáhasinii bee yit'íni niidl'ijgo

'éi doo nihá 'ákódooníł da. Tó díłhił da bee tsi'nídiidáahgo, 'índa nihí'éé' da doo baa 'áhwiilyáqgóo, 'índa ha'át'íi da bee 'ahínída-'iildahj' na'adíniil'ingo t'óó nílaahdi na'adí-dziigo 'éi doo 'ádooníł. 'Éi t'áá hó t'áadoo le'é 'ádqgh jít'í wolyé. 'Azh'q hakagí'ígai shíj' ndi 'ákót'éego t'áá hó doo bee 'ádéézh'heetjín da-go t'áá 'ákót'éego bee hqgh tsihodoookos. 'Éi bqqgo t'áá nihíł béeedahózinígi wolíbee 'ádaht'í.

Bee ninisht'éehii, 'éi kwii niha'átchíní da-'ólta'íi t'áá 'at's'íisigo saad'á' nihá bikáá' ní-náánishjááh. Niha'átchíní bił dahózhqgo dóo biniiyé 'adahat'íinii niha'átchíní yik'í da'dooł-kił daniidzin t'áá 'ániłtso. 'Áko ndi t'áá nihí bá 'aniit'éego, 'ólta' bíi'niłgo 'éi t'áá 'aaníí 'ákódooníł. Jó k'ad yá'át'éehgo nihitahgóo da'ólta' dóo yá'át'éehgo niha'átchíní ndanitin. 'Áko t'áá nihí bá 'ániit'éego t'éiyá yee'á' yi-doolíł niha'átchíní. Shimá dóo shizhé'é 'ólta' shá yineedl'í nízingo kodóo 'ólta'góo dahidii-gháahgo t'áadoo biníłto'ígóo nizhónigo yee'á' yidoolíł. Díí 'ákódaat'éhígíí t'áá 'atso baa ntsídeikeesgo yá'át'ééh. Háálá nihinitsékees t'áá nihí bee 'ats'á didáat'j' koshidégé' hool-zhish. Bee yá'át'ééh dooleet'í 'adá nabik'í tsí-daatkees haa'í yee'. K'ad t'áá 'ákódí dooleet. 'Ahéhee'.

Thomas Tomaney, Principal
Phoenix Indian School

LOOKING AHEAD FOR THE INDIAN PEOPLE (Phoenix Redskin)

When one is privileged to write an editorial, he is being permitted to address a great number of people, including many people he never met. A well-written editorial will influence those people in their thinking.

As an employee of this school, it is my privilege to contribute an editorial. I am by no mean a professional writer; but even so, I would like to try to influence some of the regular readers of this fine school newspaper. If it serves any purpose, the title of this composition could be "Looking Ahead for the Indian People." As it is read, I want it clearly understood that I proudly identify myself with the approximately 400,000 Indians that form a segment of the American population.

Regardless of our many different opinions (an American privilege), we, as a group, are deeply indebted to the United States government. Through the efforts of its representatives, today we have better health, better educational opportunities, and a better lot in life than any of our forefathers. In the past 50 or 75 years great sums of money have been spent in our behalf. In recent years some of us have become quite critical of just how some of it has been spent, but to me that is the growing pains that must come in our assimilation of the white man's way of doing things. Even so, we must realize that the money has been ours to profit from in self improvement. The government today is listening to the many voices of our people; and after having been privilege to hear our new Commissioner, Mr. Glenn L. Emmons, recently state

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The Navajo Tribal Band played during noon when Commissioner Emmons visited Window Rock. In the background people are eating barbeque.

Tségháhoodzánígi Indians Binant'a'i níyáhqáqá' baa 'álah 'azlji'go 'át'é kwii biká'ágíí. Dilní yee ndaanéhígíí t'áa Naabeehó bibéeso ta' bá sinilgo yee dah yikahii 'ádaat'í. Níwoh bilááhjí 'éi diné 'álah silji'ii bá hada'iikaahgo bikáá', ta' nléi níwoh tsiyaadi da'ayá.

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the government's continued program for withdrawing from the scene as rapidly as possible, I feel that we are at a crossroads where all of us should deliberate and take stock of ourselves.

Space doesn't permit me to say all that I would like to, but I would like for us to take stock here of one thing that all of us discuss and read about; namely, discrimination. I am the first to admit that it still exists, but I do feel that it is lessened today and it can be lessened even more by our individual efforts.

Speaking from a personal standpoint, I am dark skinned—just as dark as many of our people who are described as full-blooded Indians. I have walked into situations where for short periods I felt uncomfortable; but realizing what was the undercurrent, I have always been able to soon become an individual rather than an Indian.

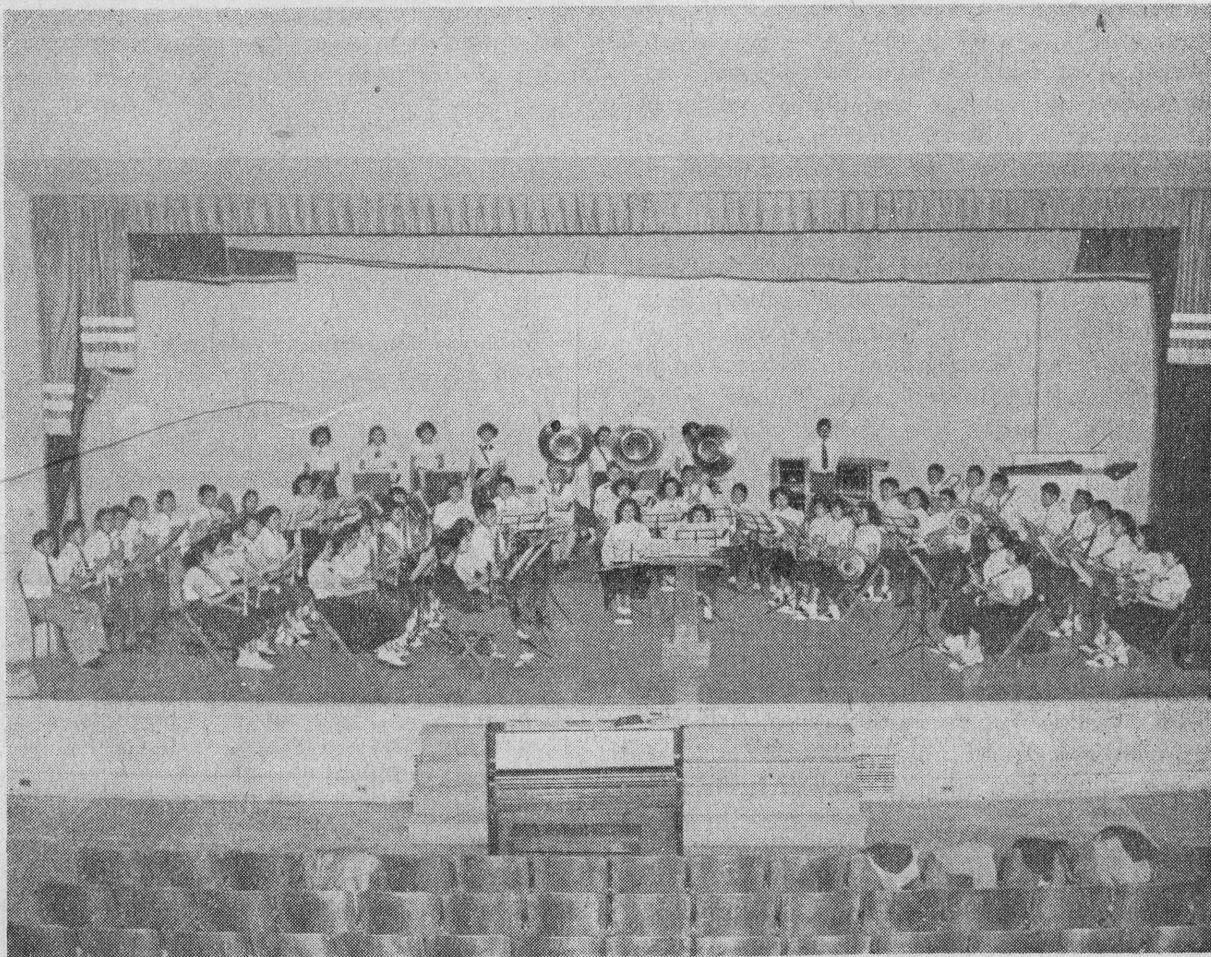
By my dress, similar to that of the people I was associating with, by my conscious efforts to contribute to the discussion at hand, by a constant smiles and looking people straight in the eye, I have personally whipped discrimination wherever I have found it. I am just a normal guy—the same as any of you—and any one of you can do the same.

On the other hand, any one of us can be barred from any part of society, if we insist on seeing how intoxicated we can become, how repulsively unclean and unkept we can be, or hang back from the group we are with—yes, that's discrimination. And it is discrimination that anybody is going to experience, regardless of the color of his skin.

In closing, a word to the parents of all Indian children. We want our children to grow up happy and successful. They will be happy and successful, if we insist on their attending school and working with their teachers whether they are enrolled in public, mission, or United States Indian Schools. Today all our schools are good, and can teach children, if the parents will build up right attitudes at home. If the children leave home knowing that mamma and daddy feel that education is the key to success, the children will succeed. Let us truly take stock and take the right road at the crossroads. Thank you.

Thomas Tommaney, Principal
Phoenix Indian School

Navajos often use dimes, quarters, and half dollars with soldered eyes as buttons. Nickels or pennies are seldom used.



This is the Albuquerque Indian School Band. It has 70 members.

Be'eldiila Sinildi da'ólta'ágíí dilní 'atah yee ndaanéii kwii naháaztq. T'áá 'át'égo tsosts'idiin yilt'é dilní yee 'atah danilínígíí.

Náás Yidiiskáqgóó Naabeehó Daadaat'ée Dooleef

(Smoke Signals)

Díí k'ad Naabeehó ba'áłchíní da'ólta'ágíí t'áá daats'í kojí 'ana'í bitahjí be'iina' ch'ida-doot'ih doodaii' daats'í t'óó dabighan yéegóó nát'áq' nídadoodleefgo t'óó nílááhdéé' 'át'é-héegí 'át'éego t'óó bíká 'anínáada'alwo' dooleef?

Díí k'ad baa hwiinít'ínígíí nílááh bilagáana bitahjí 'iinánígíí yidootsof ts'ídá nihá bíchq hwiidéeni'. Háálá díí k'ad kéyah nihił dah si'áqgo bikáá' kééhwit'ínígíí diné t'áá 'altso t'áá bí ha'át'éego da 'ák'i nidadikaigo bá yá'á-t'ééh, t'áá 'altso bilagáana' ndahazt'i'ii yéedahózingo. Naabeehó dine'é lá 'éí bikéyah hólqo ndi k'ee'qá noot'í'ígíí beego doo t'áá 'altso bíchóghah da. Ts'ídá doo zhqogo bee 'iináa dooleefígíí t'áá bi'oh neel'q.

'Áko ndi bee náás 'adooldah nilíinií, Naabeehó yee náás dookahii 'éí naakigo dah 'ool-

dahii t'éiyá ła' yidoolíł. Wáashindoon wolyéii 'éí t'áá sáhago doo ła' yidoolíł da. Díí naakigo dah 'ooldah ha'níinií 'éí Naabeehó dine'é t'áá hó dóó general public wolyéego t'áá ní-téél nt'éé' kééhojit'ínígíí t'áá 'ájiltso 'áá'nił.

Naabeehó dine'é t'áá hó 'ada'ít'éego t'éiyá ła' dooníł. 'Índa ha'áłchíní dahólóonii dó'. Jó kqó 'ólta' há 'qá 'adaat'é. Bee 'idahoo'aahgo kodóó yá'át'éehgo ch'ídahwiizt'i'. Díí nihá 'ashja'ósín.

'Áádóó 'Índa general public wolyéego bilagáana t'áá níkééhozhnít'íjdj' hálák'ee ná-náslá díí Naabeehó náásgóó 'adaat'ée dooleefígíí. Háálá 'éí Naabeehó ba'áłchíní da'íł-ta'ii, naanish yéedahósinií naanish baa dahizhdi'aah dooleef. Wáashindoon 'éí t'áá sáhago doo yíneel'qá da diné naanish bitaa di-t'a'gi. 'Índa bilagáana há nda'anishii da tsíł-kéí, 'Índa ch'íkéí da naanish bídabijiyii' aahgo bee bíká 'azhdoojah. Jó kodóó 'ákót'éego bee haa ntsídahakees. Daánish dajít'ée shq'shin

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'ákwii. 'Aadóo kodóo tsítkéi hatah góne' 'adahakáahgo daánish yit'éego bich'í' ntsídadzi-kees dooleet. Baa daats'í 'ahééh daznízin dooleet, doo daats'í hoł yá'adaat'éeh da dooleet.

'Índa kojí Naabeehó jilíinii t'áá 'ákónáát'é. Kóó k'ad 'ólta' wolyéii bee 'ídahoo'aahii há 'ashja'ósín. T'áá bini'dii t'óó t'áá 'ádzaagóo neheleehgo kodóo t'áadoo biniyéhégóo béeso 'ats'á dahinidééh nilí. 'Índa tsítkéi dóo ch'íkéi da yá'át'éehgo naanish yiniyē 'ídahoo'áq'go bilagáana kééhojit'íinii diné hatah góne' 'adoogálgíi dooda jiniigo, bázhdoolnih ngahalingo 'ałdó' t'áadoo biniyéhégóo 'adahat'í nilí. T'áá 'aaníi 'ákót'éegogo tsítkéi t'óó nłéi dabikéyahgóo 'abínida'di'doodził. 'Ákwii na'níle'dii béeso bik'é 'ats'á dahineezdee' náá-níldí. 'Ákót'éego lq'ígóo tádiit'i'go 'át'é.

T'óó ch'ét'ánigo baa hane'go 'éi kót'é. Wáashindoon kodóo 'ólta' nihá 'áyósin. Yá'á-t'éehgo bee da'iiná danilíinii kóoní nihá yistá. T'áá 'ákwe'é t'éiyá yee nihita' nahale'. 'Áadóo 'éi Naabeehó nohtíinii dóo bilagáana bitah kééhwii'íinii bee bídahólnííh. 'Ałch'ishdégé 'aheekt'éego baa ntsídzíkeesgo nizhóni dooleet. Doodago 'éi t'áadoo biniyéhégóo 'adahóót'íid nilí dooleet.

George A. Boyce, School Supt.
Intermountain Indian School

OPEN FORUM (Smoke Signals)

Will our Navajo students become absorbed by off-reservation communities, or will they return to life on the reservation and remain dependent upon society?

Off-reservation relocation is the objective of the governmental program. Our nation needs well-educated, self-supporting Navajo people. The Navajo people are too numerous to support themselves on their meager reservation resources.

However, it is important for all concerned to see with increasing clarity that success depends primarily upon two groups, namely the Navajo people themselves and the general public, more than it depends upon the Federal government.

Firstly, it is up to the Navajo parents and the tribe as a whole whether or not their children come to school willingly, and remain to complete their course, when schooling is offered.

Secondly, it is primarily up to private employers and the general public as to whether Navajo graduates will be offered jobs and given community acceptance. The government does not do the hiring. It will be the private employer who offers or fails to offer jobs to trained Navajos. It will be the private citizen and citizen groups that will make the Navajo feel welcome or unwelcome in an off-reservation community.

Finally, it is the individual Navajo who suffers by failure to take advantage of educational opportunity; and it is the general citizen who foots the bill and suffers the loss to the nation if the Navajo graduate does not

find a job or does not get community acceptance, and inescapably returns to his reservation.

In short, the government gives a good education. It sets the stage for success. But government can only be a facilitating agent between the Navajo people and the general public. Whether the Navajo of tomorrow enters our lifestream successfully, actually rests squarely upon the Navajo people and the general public.

Dr. George A. Boyce
School Superintendent

Diné Bizaad Wolta'gi

Bilagáana bizaad hoł bééhózingo nizhóni dóo t'áá Dinéji saadígíi bee 'ak'e'eshchíjigo wólta' bééhojisingo yá'át'ééh lá. Háálá t'áá 'éi binahjí' saad yá'adaat'éehii, 'índa saad bee hasht'e hodít'éii bihojii' aahgo yá'át'ééh. Records wolyéego béesh hataat'í yee naanéhígíi biyi'dóo Diné bizaad 'ak'e'elchíigo bihwii-doo'álgíi biniyē nihá 'ádeilyaa ni'. 'Éi nłéi 'éé' neishoodii naazdáagóo dahóló. Diné bizaadígíi wólta' bihojii' aahgo bihónéedzq. Háálá t'áá nihí nihizaad nilíigo 'álahjí' bee yádeilti'ígíi bee na'iidzo dooleetgi nihinant'a'í ta' bił yá'adaat'ééh.

T'áadoo 'ajíłta' da ndi t'áá haghandi díi béesh hataat'í yee naanéhígíi hazhó'ó dzíists'áq'go bihwiihdoot'áatgo 'át'é. Biyi'dóo bí-na'niltinígíi yísiníilts'áq' dóo 'áníinii t'áá 'ákóne' be'it'íigo haashíi néelq'á'jii' 'anoot'íłii, saad bee hasht'e hodít'éii yíníłta' dooleetgo 'át'é. 'Ajooba' k'ee'qq 'ááníił dooleetgo da'íłta'ígíi 'ajooba' saad yídahoo'áq'. 'Áko t'áá ho hazaad náadájólta'go la' t'áá hazhó'ó yá'át'ééh doo.

T'áá lá 'aaníi háánish doo hojooba' 'iinizin da. 'Éidígíi baqgo béesh hataat'í yee naanéhígíi biyi'dóo shizaad bee na'nishtingo 'ak'e'elchíhígíi dóo wólta'ígíi shidine'é lq'í yídahoo'áq'go 'át'é k'ad. Bilagáana 'éé' neishoodii danilíinii 'ałdó' lq'í nihizaad bee 'ak'e'eshchíjigo wólta' yídahoo'áq'go 'át'é.

'Áko nihí 'ałdó' nihizaad bee 'ak'e'otłhíigo bídahoo' aahgo t'áá 'iíyisíi yá'át'ééh dooleet. Ndi t'áá 'álahjí', nihinaanish bita' nídahoo-t'aah góne' 'íhoo' aahgo t'éiyá bee 'adíká 'anídoołwoł. Díi béesh hataat'í yee naanéhígíi biyi'dóo Diné bizaad wólta'go bína'niltinígíi naadiin díi 'atkéé' sinil.

Shí t'áadoo 'íłta' da ndi t'áá bééhózingo bihoo'áq' Diné bizaad wólta'ígíi. Ts'ídá t'áá 'ákónéehé 'áájí 'áłtsé bihoo'áq' lá nisin. Háálá Bilagáana bizaadígíi bił 'ahqah sinilgo yá'át'éehgo bee náhádlááh lá. T'á 'éi binahjí' Bilagáana bizaad bihoo'aah lá 'ałdó'. Ts'ídá 'éi t'éiyá bee jé'éhodistsaago shá yá'át'ééh

(Continued on page 7)

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daazlį́. 'Éi bee 'ádíká 'anáhshyeed. 'Éidíígíí bąągo Diné bizaad bee na'adzo dóo wólta' haznó'ó bídahool'aah.

Kwá'ásiní, bee 'ihonítzilii, 'ajooba' saad, bee 'ajéi hasht'e dít'éii k'ee'ąą 'áaniil dooleet daniidzingoósh jó yíní 'ádin nílíinii da baa yíi-kah dooleet.

'Áko biniiyé 'íinishta'go yá'át'éehgo God bizaad bee hasht'e hodít'éi bíhoosh'aah. Cook Christian Training School, Phoenix, Arizona hoolyéegi 'átah 'íinishta' k'ad.

—Roger D. Deal

OPEN FORUM

It is good for one to know English, and it is also good for one to learn to read Navajo and the words of peace (God's Word). Records have been made for learning to read Navajo. The missionaries have these, so there is opportunity for learning Navajo reading. Some of our leaders approve of our learning to write the language we talk.

In order that grace might spread, some educated ones among us have learned the words of grace. It is very good to learn to read ones own language.

Even though you have never been to school, you can learn to read in your own home. You can listen to the teaching from the records, and if you do just what it tells you, you can read the words of grace.

We are a needy people. For that reason I am teaching my people from the records, and many have learned Navajo reading and writing. Many White missionaries, also, have learned to read our language.

It will be very fine if you, too, learn written Navajo. You can help yourself if you study in your spare time. There are twenty-four lessons on the records that teach Navajo reading.

Even though I never went to school, I easily learned to read Navajo. It's a good thing that I learned it, for by means of English printed alongside the Navajo, I have picked up some English. I have helped myself to what has turned out to be good for me by listening for these. For this reason study written Navajo carefully.

My friends, if we want the word of grace that makes us strong and keeps our hearts right to spread, we must follow after that which does not bring sorrowful results.

For this reason I am going to school and learning well the word of peace, Cook Christian Training School, Phoenix, Arizona.

—Roger D. Deal

Ha'át'íí 'óolyé 'íhoo'aah

(Sherman Bulletin)

'Íhoo'aah ha'níigo t'áá 'éi t'éiyá baa yá-daati' t'eh. T'áá 'íiyisíí bóhólníihii 'át'é daha-ní. Naabeehó ba'áłchíní dahólóonii dó 'ólta' t'áá yaa yádaat'i. Niha'áłchíní da'ólta'go bí-ni' 'ídahwiidool'áát daanii t'eh. 'Áłdó' díf 'íhoo'aah wolyéii ts'ídá t'áá 'ákónéehé 'át'éego yaa ntsídaakees. 'Índa Naabeehó ba'áłchíní dó' t'áá 'ákónáadaat'é. 'Íhwiideesh'áát daní-zin. 'Éi bąą 'ólta'jį' dah dahidiikai.

Ha'át'íí 'óolyé 'íhoo'aah wolyéii? 'Íhoo'aah wolyéii baa yáłti'go ha'át'íí baa ntséhkees t'eh? 'Íhwiideesh'áát dohníigo ha'át'íí bíhwiideesh'áát nohsin t'eh?

Bilagáana bizaad lá bíhwiideesh'áát ni nohsin shįį ndi 'éi 'íhoo'aah wolyéii t'áá bił naat'i' ndi 'éi t'óó yists'ihígo 'át'é. 'Índa naaltsoos wolta' bíhoo'aahgi t'áá 'ákónáánát'é. 'Éi t'jįh-dígo 'át'é 'áłdó'. Bíhwiidoo'áatįi ts'ídá kónéeląą'go 'át'é.

'Índa t'áá hó dzizįįgi dó', ha'át'e' bee 'ádaa 'áhojilyąągi. 'Éi dó' díf 'íhoo'aah ha'nínigíí t'áá bił naat'i'. Níłááhdéé' diné yee dahonít'íi-nii, 'Índa yee haa nitsídaakeesii 'óolyé díf reputation. Ła' t'áadoo ba'át'e'egóo nizhónigo náás deilkáahgo bee dabidi'níl'į, 'Índa nááná-łahjí 'éi ba'át'e' danilíinii dóo t'áadoo le'é bąąhági 'ádaat'éii yaa deilkáahii bee dabidi'níl'į. 'Áko t'áá háájį shįį 'atah jįį t'eh, yá-át'ééhjí doodaii' doo yá'át'ééhjí da. T'áá hó 'ájít'éego, t'áadoo le'é yá'át'éehgo 'ajoolíłgo, jó 'éi bee ch'ího'dit'áah dooleet. 'Índa 'ólta'gi ndi t'áá 'ákót'é. 'Áłchíní da'ólta'ágíí nizhónigo ts'ídá t'áá 'ádabi'di'nínigí 'ádaat'éego 'áadi 'ólta'ágíí lá nizhónigo 'ólta' ni daha-níigo yá'át'éehgo ch'ídabi'dit'ááh. Doodago 'áłdó' dooda. 'Índa t'áá níłááh haghanjí ndi t'áá 'ákónáánát'é. Bił dahaghanii, bił hajíjéé' danilíinii da yá'át'éehgo ch'ídabi'dit'ááh dooleet t'áá hó 'ádajít'éego, doodaii' doo yá-át'ééhgóo baa hane' dooleet t'áá hóhí bá 'áda-jít'éego. Díf 'ákódaat'éhígíí t'áá 'áłtso 'íhoo'aah wolyéii bił ndaat'i'. 'Aadóo kọjį' daashįį néeląą' bééhéestł'in, 'éi 'óolyé 'íhoo'aah.

Miss McClure.

Open Forum

WHAT IS AN EDUCATION

(Sherman Bulletin)

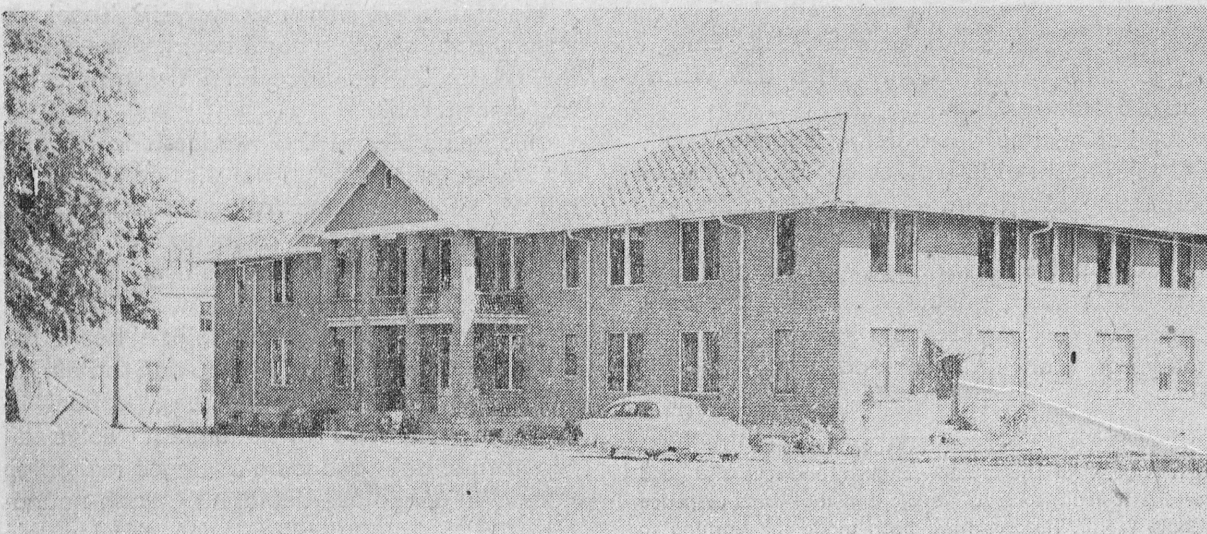
Many people talk about an education. They say it is important. Navajo fathers and mothers talk about schools. They want their children to have an education. They think it is important. Many Navajo girls and boys want to go to school. They want an education. They think an education is important. The girls and boys in your class want an education. They think an education is important. That is the reason you are in school.

What is an education? What are you thinking when you talk about an education? What do you want when you talk about education?

Learning to speak English is not an education. It is only a very small part of it. Learning to read is not an education. It is only a very small part of your education. You must learn many more things. Write an article for the Sherman Bulletin. Tell about something you think is part of an education. Other pupils like to know what you are thinking.

A good reputation is very important. It is part of your education. Your reputation is what people think of you.

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This is the boy's dormitory at the Chemawa Indian School, Chemawa, Oregon. Navajo boys and girls attend the Special Navajo Program at Chemawa.

Díí nléí Chemawa Indian School hoolyéedi 'át'é. Kwii kin ntsaa si'ánigíí 'ashiiké yíí dabighan. Naabeehó ba'átchíní lq'í k'ad 'áadi da'ólta', 'ashdla' naahaij' beehaz'q ha'nínigíí 'atah da-yólta' 'áadi.



Fort Sill Indian School has a bank. Here children can learn the value of a safe place to keep money. They also learn how to make deposits and write checks.

Béeso baa 'aháyqaggi bídahoo'aah Fort Sill Indian School hoolyéedi. Béeso báhooghan góne' béeso yah 'ahí'nííł dóó naaltsoos check wolyéhígíí bee hááhá'nííłgi bídahojool'aah.

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Some people have a good reputation and some people have a bad reputation. Everyone has a reputation. You cannot buy or borrow a reputation. You earn it by the things you do. You help earn a reputation for your school and your family. Are you earning a good reputation.

Miss McClure

'Ashdla' Naahaij' Beehaz'q Ha'níigo 'ólta'ígíí 'Alqajj' Táá' Náháhágíí Ha'át'íí Bídahoo'aah?

'Ashdla' náahaij' beehaz'q ha'níigo 'ólta'ígíí naakigo 'atkéé' bił haz'q, 'Alqajj' táá náháhígíí t'áá sahdii. 'Éí biyi' bilagáana bi-zaad bee yáti' bídahoo'aah. 'Índa na'adzoo-ígíí dóó naaltsoos wólta'ágíí dó' bídahoo'aah. 'Éí 'aghá 'áníłtsogo bee na'nitin. 'Índa arithmetic wolyéhígíí dó' bídahoo'aah. 'Áádóó t'áa-doo le'é baa yadahasin danilínii bee 'ádaa 'aháyqaggi dó' bee ndabidi'nitin. 'Índa t'áá hó dzizjigi, 'ats'íis baa 'aháyqaggi dó' bee ndabi-di'nitin. 'Índa nléí 'adahwiis'ágóó t'áá 'ákwii-jj 'ádahooníłt'ii dó' bee ndabidi'nitin dóó na-bik'í yáti' yaa naakai. Díí bee bintsékees k'í-daazdon 'áájí ndahazt'i'ígíí. 'Áádóó béeso bá hooghan dó' bá dahólq t'áá 'ólta'gi. T'áá 'éí yee 'ínáadahool'aah. Béeso bá hooghan góne' béeso ła' hasht'e' nehe'nííł yee yídahool'aah, 'índa kodóó naaltsoos check wolyéego hada-dilne'go bik'ehgo béeso haha'níłgíí da yída-hool'aah. 'Áádóó 'índa taxes daolyéego nda-halyéhígíí da t'áá 'ałtso bee bił ndahané'. 'Áko 'éí t'áá bił béédahózingo ch'ídahalníish ha'á-t'éegi da. 'Índa bee nahaz'q danilínii, bee k'éhózdón da'íldéehii t'áá 'ałtso bee ndabi-di'nitin. 'Índa 'ádaa 'adahayqaggi, 'éé' da chin baqah 'ádingo 'óólzin bee 'ádaa 'aháyqaggi da bee ndabidi'nitin. 'Aadóó nléí hizhdighááh-góó, 'ana'í bitahgóó da, t'áá 'ałtsoj' k'ézní-dzingo yá'át'ééh ha'níigo bee bich'í' yádaati'. 'Áádóó koji' bínáadahoo'aah danilínii ts'ídá

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This mathematics class is being conducted at the Albuquerque Indian School.

Be'eldiila Sinildi da'ólta'ágíí 'ádaat'í kwii naháaztánígíí. Mathematics bídahojiil'aah naaltsoos biyi'dóó.



These Special Navajo Program girls are ready to eat. They go to school at Chilocco Indian School, Chilocco, Oklahoma.

'Adazh'niyáá' biniyé dashdineezbin lá kwii. Naabeehó 'at'ééké' n'léi halgaij' Chilocco Indian School hoolyéedi da'ólta'ágíí 'ádaat'í.

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bídahólníihii lq'í bá 'a'k'éé' sinilgo bee nda-nitin díí 'á'chíní da'ólta'ágíí.

Bilagáana bizaad t'áá daada nízahj' yída-hoo'ááh dóó t'áá 'áko naaltsoos wólta'ágíí yaa nínáádiikah. 'Aadóó saad bee na'adzooígíí bá ch'ínáánát'ih. Naaltsoos bee 'ídahoo'aahii lq'í bá sinilgo 'éi dayó'fta'. Naakits'áadahj' ní'iiltááhj' bídahoo'aahii lq'í bá 'íi'nilgo yída-hoo'aah. 'Áko t'áá 'aheekt'é nahalingo 'ihoo'aahgo 'át'é. 'Áko ndo kojí 'ashdla' nááhajj' 'ihoo'aah ha'nínígíí 'éi 'áájí 'á'chíní t'áá bí danízingo náás deiíkááh. T'ahaa'go t'áadoo le'é yídahoo'aahígíí doo t'áá kól'j' da 'azh'q' 'á'chíní yí' da'ólta'ágíí 'ta' doo hah 'ádaat'j' da ndi. 'Áko ndi t'áá 'altso 'aheekt'éego biká 'aná'álwo'.

Naanish bíhoo'aahígíí biniyé 'ashiiké t'áá 'ákwíj'j' t'áá sahdii yah 'anájah. 'Áájí naanish yídahoo'aahgo t'áá'á'í 'ahéé'élki' dóó 'a'níí'-góó 'anááhálzhish. Bee na'anishí 'a'qq' 'ádaa-t'éii yídahoo'aah, 'índa bee na'anishí baa na'anishí baa 'áháyáqgi da. 'Ákót'éego naanish 'a'qq' 'ádaat'éii yídahoo'aahígíí beego

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ńléí bilagáana da dabighangóó ha'át'éegi da yee ndoolnish, 'inda da'ólta'góó, 'inda k'ée-da'didléehii bá nda'anishgóó da. 'Áádóó t'áa naanish bił honít'i'jį saad danilíinii da t'áa 'ałtso bee nanitin.

'At'éékéjį t'áa 'ákót'éego t'áa bíjį binaanish danilíinii yínáadahóó'aah. 'Ałdó' t'áa sahdii yiniiyé yah 'anájah. 'Éí t'áa hooghan haz'ąqgi bee yá'áhóót'ééh danilíinii yídahóó'aah. 'Inda bilagáana bjzaadígį t'áa 'iįyisį yéego bee nanitin. Háálá ła' ńléí bilagáana dabighangóó ła' naanish bá nishódahóót'eehgo 'áájį yá ndaalnish. 'Inda na'álkadgi da bee nanitingo k'ad ła' t'áa bí bi'éé' 'ádeit'į. Ch'i-yáán 'ál'įgi dó' t'áa 'ákót'éego yídahóó'aah. Hooghan baa 'áháyągi, 'inda 'áłchínį yázhi baa 'áháyągi da yídahóó'aah. 'Aadóó béeso hazh'óó bik'į tsíhookosgo ch'i-yáán bee nahaniihgi da yídahóó'aah. 'Éé' nahaniihgi da. 'Áádóó kojį daashį néeląq' bá 'ałkéé' ná-nás'nilgo yídahóó'aah.

WHAT DO PUPILS LEARN THE FIRST THREE YEARS IN THE SPECIAL FIVE-YEAR PROGRAM

There are five years in the Special Program. These five years are divided into two parts. One part is the first three years. In the first three years, the pupils learn to speak some English. They learn to read and write. They learn arithmetic. They learn good manners. They learn about good health. They learn about things that are going on in the world, and they talk about them. They learn how to use the school bank. They learn about some laws of the country and how to use them. They learn about some taxes and how to pay just the right amount. They learn why they should be clean and how to keep clean. They learn how to get on well with people. They learn many other important things like these.

As soon as they have learned to speak some English, they begin to read and write. They read many books each year. They learn many of the things that are taught in the regular program. Each pupil goes as fast in school as he can. No pupil is held back to wait for the others. The teachers help all of the pupil to learn fast.

The boys also go to shop classes every day for about one and one-half hours. The boys learn how to use and care for hands tools. They learn to be useful around homes, schools, farms, and places of business. They learn English in shop, too, while they learn these other useful things. They learn how to get along well with other people. They learn about customs of other people.

The girls go to home economics classes every day for about one and one-half hours. They learn to speak English and to do useful things around a home. They learn to make their own clothes and to prepare good meals. They learn to care for a home and to take care of small children. They learn to spend money wisely in buying food, clothing, and other things. The school teaches them all of these things.

From the Special Five-Year Program (In English and Navajo.)

Bald Navajos are rare.

Indians Baa 'Áháyánęę Nahjį' Nideet'aah Ha'nínígį Biniyę Naaltsoos ła' Hadadilne' Lá

ńléí ha'a'aahdi nahat'a yiniiyé dah náhi-dinoobįjį naaltsoos bá 'adaha'ńíł t'ah bich'į' hoolzhish yęędąq' shí kót'éego diné biká 'adeeshwoł daha'ńigo bee yádaati'go t'áa ńł-téél ńt'éé' nda'asdee'. 'Áko 'íídąq' 'ei Republicans danilínígį ła' 'ákót'éego yee 'ádee hadadeesdzį' ni'. Nihí Indians danilíinii kót'éego biká 'adiijah daanigo. Jó 'éí 'áájį danilíinii t'áa 'ániidigo ła' yiniiyé 'áhíikaigo díí Wáashindoon Indians yaa 'áháyánígį t'áa 'ałkéé' nahjį' nihidit'aahgo t'áa tsxįįtgo naanish hadoot'ih daanigo yaa nídaast'įid lá.

"Naaltsoos bee 'ádą nihodiit'aah nilíinii Indians baa hwińit'įjį bił naat'įi t'óó Congress bich'į' nidoo'ńigo k'ad ła' hadadilyaago 'át'." ńíłá Senator Arthur V. Watkins. Díí naaltsoos Congress biyaa nii'ńíł nínígį Indians 'ał'ąq dah naazhjaa'ii daashį néeląq' bidiit'ééh shq'shin. Jó 'éí ła' California jí kée-dahat'į. New York hoolyéedi dó'. Florida hoolyééjį dó' ła'. ła' 'éí Menominee Tribe wolyéego Wisconsin yii' kéédahat'į. 'Éí 'ákót'éego Indians dah naazhjaa'ígį 'áłtsé bidadiit'ééh shq'shin.

BILLS TO DO AWAY WITH TRIBAL REIN BEING MADE

Republican leaders met to made good one of their campaign promises. This promise was to free the American Indians from government control.

Senator Arthur V. Watkins said "We expect to have bills ready which start off Congress to accomplish our ends." About one-fourth of the Indians in the United States will be affected by present bills. As the result the entire states of California, New York, and Florida will soon have their last Indian agents. This will also include the Menominee Tribe of Wisconsin.

Diné ła' 'ídahóó'aah

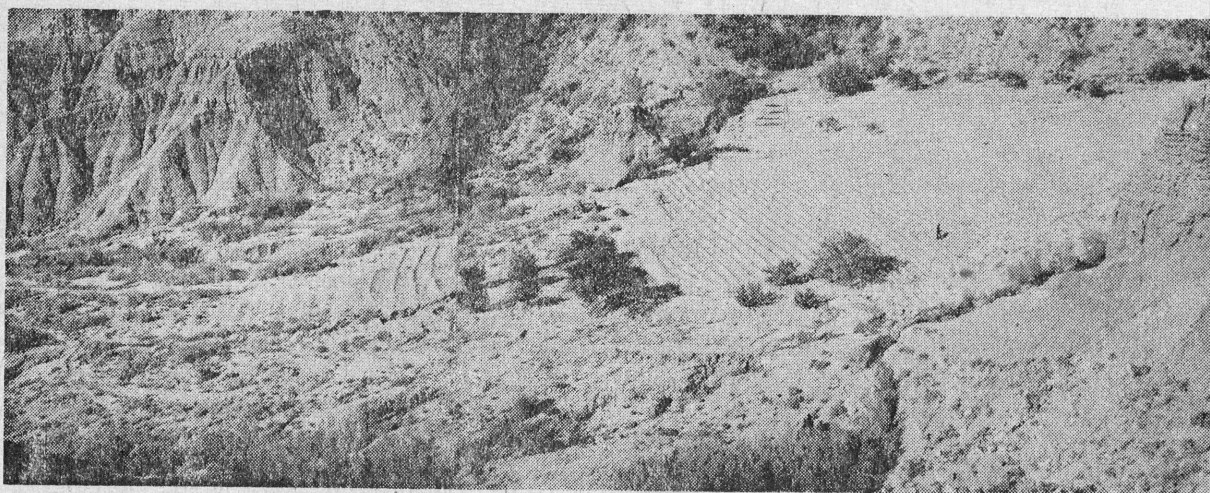
Tsénikání hoolyéedi hastóí, 'inda sánii da ła' 'ídahóó'aah. Dízdiin yilt'éego 'ákót'éhígį yee 'atah yíkai. Mr. Robert A. Roessel, Jr. wol-yé t'áa 'ákwii bá 'ólta'í nilínígį, 'éí bidahojii'aah.

Díí hastóí ła' t'áa ńléí ha'át'éegi da 'atah ninádaalnishgo bich'į' náada'alyééh. 'Áko t'óó bíłátsoh naaltsoos yikáá' ninádeí'áągo 'áko-t'éego bízhi' 'ádeit'į. Nt'éé'go díí kojį 'ihoo-aah ha'ńigo hastóí ła' yee 'atah danilínígį ła' k'ad bízhi' yee nda'azo daazłį' lá. T'óó naaltsoos bik'éé' diilnih yęé 'éí dooda.

ADULT PROGRAM AT ROUND ROCK

An adult program is being conducted at Round Rock, Arizona. Forty adults are enrolled. Mr. Robert A. Russel, Jr. is the instructor. He is also the principal teacher of the local school.

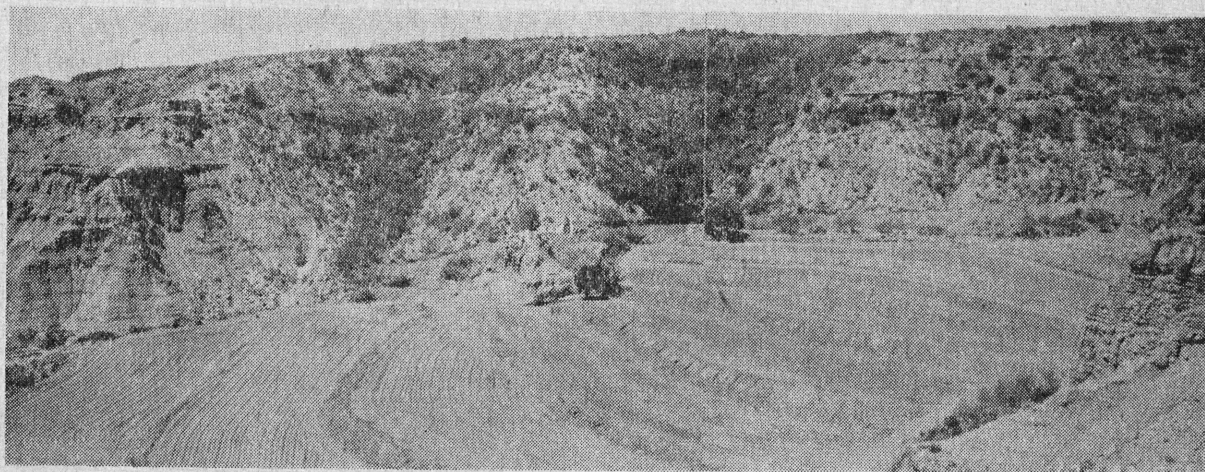
One of the enrollees learned to write his name. His paymaster was surprised the next day. The ink pad was casually pushed aside. Then the enrollee called for a pen.



Mr. Preston's Farm as it was formed before a Conservation farm plan was begun. The second phase of the farm plan was to improve the farm itself. To do this terraces were recommended. The above photos show how this land was being farmed on the slope before the farm plan was initiated.

Mr. Preston k'ée'dídléehgi ch'óóshdádádá' díigi 'áhoot'ée nt'ée' t'ahdoo hazhó'ó bina'anish yéedádá'.

Hazhó'ó bina'azhnishgo 'éi dah nídahast'á nahalingo 'ádaalyaa. 'Éi 'áátsé naanish silj'.



Completed Farm Project—Note Storm Channel in Background of Photo.

Kwii 'éi kéyahágíi 'áátsé bina'azhnishgo bikáá'—níléi níwohjigo bitsíjji tóigeed ní'a, 'áko 'éi lá'i nínádahastíjhi ndi dá'ák'eh 'áfníi' góne' doo tó 'iilyeed da.

Dah Nídahast'áago Bikáá' K'ée'dílyéhígíi

By Jack Rogers

Kíhonií'áqj' k'ée'dílyéhígíish 'á' t'áá 'ádaah'aa? Doo ts'ídá bá'joolíi' 'át'ée da lá ya? Háálá lá'i nínádahastíjhi naadádá' da t'áá shog dah deitsoh yéé 'áátsé yíya'dií'ok. Díi k'ad 'ákót'éege 'á' kwii baa hane'. Ha'á-t'éege lá t'áá doo zhoggo nihikéyah bikáá'dóó náá'diijih dooleet lá ha'nígo kwii k'ée'dídléehii 'á' yaa nídaast'íj. Biniyé Tó Naneesdzígi k'jhi 'ooldee' 1949 yéedádá'. Nihahastóí Scott Preston 'aní'eezh. 'Ákwii níléi bee bich'í' 'anídahast'íi yee 'ádaa ch'ídahast'á.

'Áádóó 'índa níléi bikéyah bikáá' 'ádahoo-

t'éegeé bá haalzid. 'Áko t'áá yéego nááhál-tíjhi nílááhdéé' tó dah nídaniitéehgo kéyah bits'áq' 'ahánideí'dla' lá. 'Éi baqgo kéyah bikáá'dóó doo lá'i ní'doojááh 'át'ée da lá. 'Áko díi tóhígíi t'áá ha'át'éege da dah hidoot'óót hodoo'niid.

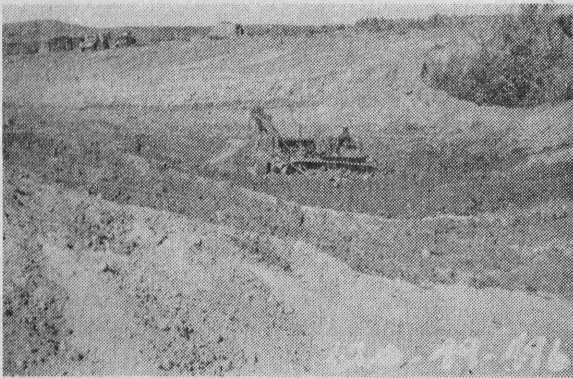
Kéyah bina'anishj' bi' 'éedahózinii yaa nídaast'íj doo díi díne k'ée'dídléehii t'áá 'áka 'adijah dadíniid. Tó dadeezl'íj déé' bá hasht'e hoolyaago yá'át'éege nínádadigoh dooleet hodoo'niid.

'Éi 'ááji 'ákót'éege kéyah binda'azhnish. 'Áko 'éi 'áádóó bik'íj' 1949 yéedádá' Mr. Preston 'ahgo shá baa nínááhódóot'íj nígo

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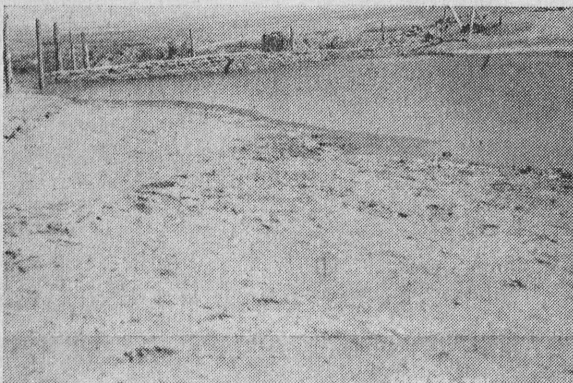
(Continued from page 11)

ba'átchíní yá náánákai. 'Éi t'áa shí shikéyah-go t'áa ha'át'éhégo da shá 'ádoolníít náádoo'-niid. 'Éi Tó Naneesdizígí kin sinilígíí t'áa kó-t'éé góyaa. Kodéé' deez'áago bikáá'déé' t'eezh bidadaha'eelígíí beego bitsíí góyaa kéyah t'óo bidááháníigo si'á. 'Áko ndi íléi t'áadoo le'é bee nda'nit'q' danilíinii doo ts'ídá bii' hólóg da lá. 'Áádóo t'áa yéego hodínée'ánígíí baqgo bikáá' k'éé' dílyééh doo ts'ídá yá'át'ééh da. Háálá lq'í ninádahaft'íhgo bideidéé'go tó bi-k'íj'í dah nánitééh. Bikáá'jigo t'ahgo tó háálj',



Preston's Reservoir During Construction.

Kéyah tó bik'íj'í dah hidéyíí dooleetígíí bá hasht'e hálnééh.



Completed Reservoir Showing Spillway

This was undertaken and completed in the spring of 1952. Mr. Preston and family put in the pipe through the reservoir and all the construction work. Mr. Preston acquired some old well casing for pipe and purchased a valve to control his irrigation water. He also obtained some composition pipe to carry the water from the reservoir around the bluff to the farms below.

1952 yéedáq' bida'deezhnish dóo t'áa 'éi biyi' 'altso t'a' yidzaa díí kwii dá'deest'íinigíí. Has-tiin Mr. Preston wolyéhígíí t'áa bí ba'átchíní yił yindaashnish, béesh bighání'áhígíí dóo t'áa bí ndayiisnii'. Tó bee hanágisígíí dóo t'áa bí shóyoost'e'. 'Áádóo 'índa íléi bitsíí góyáa bi-dá'ák'ehgo 'ákóyaa béesh bá 'íí'áago 'ádayii-laa. Tóhígíí 'áadi bee ndaniyeeesh.

'áko 'éi t'áa bee bik'i niná'niyesh lá ndi t'ahda t'áa 'íiyisíí t'áa bi'oh neeláq t'eh lá.

Díí kéyahágíí hazhó'ó bindoonish ha'níigo bihodeest'á 1949 yéedáq'. Bikáá' dá'deest'ín 'ádoolníít dóo 'índa tó háálínígíí hazhó'ó bá hasht'e hodooníít hodoo'niid.

Jó 'éi kwii 'ákót'éego naaltsoos dabikáa'go danó'í. T'áa hazhó'ó naanish nitsaii 'át'éé lá ndi t'áa t'a' dayiilaa Mr. Preston dóo bá'átchíní yił. Kéyahágíí bikáá' k'idahoneezláago 'áda-hoolyaa dóo bigháq'h náhoot'áago t'áa hót'saa hazl'íí.

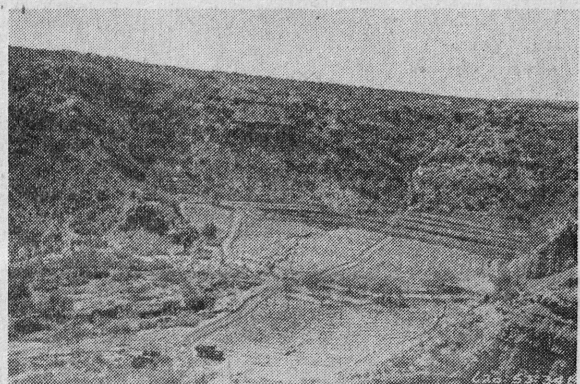
'Áádóo 'índa íléi lq'í ninádahaft'íhgo bi-nániidéé' tó dah nídánitéhígíí k'éé'dílyéhígíí bik'ee'q'q haazl'íigo 'ályaa. 'Éi bikéyah da'í-líinii t'áa bí tsé deitseełgo 'áájí 'ákót'éego tó yik'ee'q'q hadeizgeed.

K'ad naanish t'a' daadzaa sil'íí, 'áko t'áa hazhó'ó bee dah 'anoot'áat nahalin. Diné 'ákwii nídaahkahii díí béyah bikáá' hasht'e hoolyaaqígíí nídeiníl'ííh.

Bikáá' k'i'doolyáa dóo ts'ídá t'áa 'íiyisíí dí-kwiidi shíí 'ákónánéeláq'go bikáá'dóo ní'dii-jaa'. Níwohdáq' 'éi doo 'ákót'éego t'áadoo le'é bikáá' náhádleeł da nt'éé'. Jó díí k'ad kodóo 'éi t'eezhígíí baa 'áháyáq'gi bik'í tsíhookosígíí ch'ínáánít'í. 'Áko 'aak'eego dibé bichaan ni-kinéiidoolkał ha'níigo bininááhát'áa lá.

Díí k'ad 'ákót'éego kéyah há hasht'e dool-

(Continued on page 13)



Mr. Preston's Farm as Second Phase of Farm Plan Was Inaugurated

In the spring of 1953 the second phase of work on Mr. Preston's farm plan was started. This was to incorporate the different slopes into a continuous terrace. Considerable investigation was required in determining the size of each terrace. The equipment was made available and work was begun. Above photo shows Mr. Preston's farm as work was underway.

Íléi níwoh bitsíí'déé' 'átsé 'atk'i dah nídahas-t'áago 'átsé bee hahoolzhiizh. Hazhó'ó bida'-neel'q'q'go, 'índa íléi dah nídahast'ánígíí da 'ádaníłtsogi 'átsé nibééhoyooz'íhgo 'índa t'a' daane'go binda'anish.



Note Sheep Manure on Terrace

In order to increase productivity, organic matter had to be applied to the land. In the third phase of the farm plan sheep manure was added to the terraces and deep plowed.

Bee nda'nit'q'ii baq̄h hólóq̄go 'éi kéyah yá'á-t'éehgo bikáá' nda'nit'q'. 'Éi baq̄go n̄léi kéyah bikáá' dah n̄dahast'áq̄go 'ádaalyaaígíí bikáá'-góó béégashii bichaan niheesgí dóó wóyahgo bił teehooldláád.

(Continued from page 12)

n̄iit̄go t'áá hó hakéyah 'il̄iinii 'atah binjilnishgo 'éi t'ahaa'go ła' daane'. 'Aadi shá baa naahkai jiní nahalingo t'óó nahdi hwésdzilgo 'éi dooda. 'Índa díi kéyah yee hiná nahalin n̄ilínigíí, bee nda'nit'q'ii t'áá baq̄h 'áádjił nahalingo 'át'é, 'áko díi n̄át'áq̄' ła' bih n̄idool-yéłigíí t'áá baa n̄tsáhakeesgo yá'át'ééh. Jó nihahastóí Scott Preston-gi 'ádaat'éhégií k'ad ła' 'ákót'éego yéeda'deeztáq̄go yik'ehgóp̄o da-deeskai.

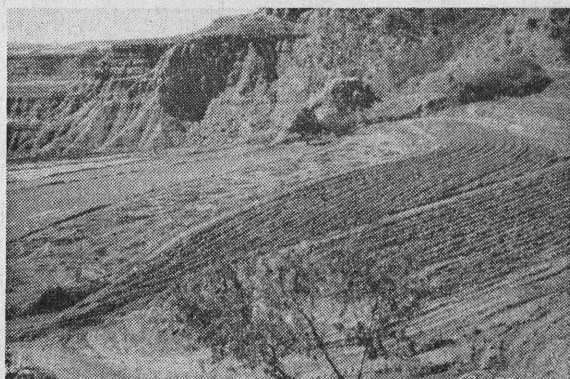
TERRACE FARMING

Have you ever tried farming on an 8 per cent slope with the constant danger of losing your crop? This is the problem the farmers in this farm area were faced with and for which corrective action is being taken. Increase in farm production is the ultimate goal these farmers are striving to achieve.

In the spring of 1949 a group of farmers led by Scott Preston came to the Soil and Moisture Conservation at Tuba City. These farmers were having difficulty in deriving enough subsistence from their farms. Flood hazards prevailed in the drainage area above the farms each year.

Soil and Moisture technicians along with the farmers reviewed the situation to plan corrective action. The job on hand was to control the damaging flash floods which had been causing considerable loss of crops and farm land. In this area, with a 6 inch annual precipitation, flash rains are a common occurrence. They are particularly damaging when they fall during harvest season.

After a thorough investigation by Soil and Moisture Conservation technicians, these farmers went all out to help solve their problem. Several diversions and detentions were constructed to spread and control the flood



Bench terraces during deep plowing—also note sheep manure on terrace. These photos show the farmer deep plowing the individual terraces. The terraces were disked and furrowed in preparation for irrigation.

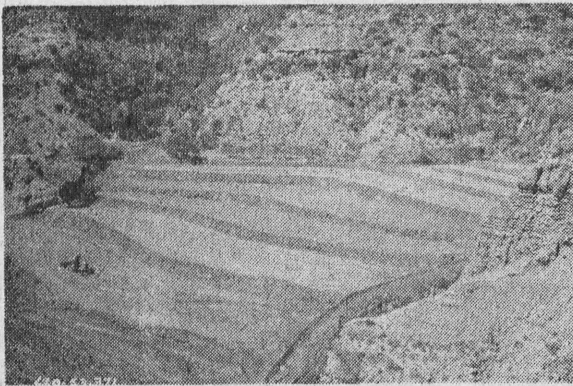
Kwe'é 'éi 'at̄k'i dah n̄dahast'áq̄góó nihwiisdláadgo bikáá'. Díkwíidi sh̄j̄j 'at̄kéé' bininá-'ázhnidh. 'Áłtsé béégashii bichaan, 'índa ȷ̄j̄j' bichaan da n̄ikeelkaadgo 'éi wóyahgo bił teehooldláád. Kót'éego hazhó'ó bikáá' hasht'e hoolyaa dóó 'índa na'niyēēshígíí bá hasht'e nááhooll'j̄jh.

waters. This approach to the problem brought control and adequate protection to the farms below.

The work was highly successful but it only helped to protect the farms. In the fall of 1949, Mr. Scott Preston, leader of his family group, requested further assistance and asked that a farm plan be worked out on his farm. His farm is located one and one-half miles southwest of Tuba City, at the bottom of a 200 foot bluff. The soils are alluvial in nature being deposited from the above Kaibeto plateau. The soil is low in organic matter because of constant use without replenishing what was taken out. The farm in general is composed of a sandy loam soil and high in carbonates. The lower half of the farm is highly susceptible to piping. This farm has an 8 per cent slope. As the result is was easily washed away and difficult to farm. All of the water used for irrigation was derived from a small spring above the bluff and flood waters. Usually this source of water has been very inadequate to meet the needs of the plants during the growing season.

A farm plan was initiated in the fall of 1949. This called for a storage reservoir to be constructed above the farm. In addition it was planned to develop the

(Continued on page 14)



The Final Phase of Levelling Being Done With Small Farm Tractor.

Above photo shows blue topping with small farm tractor. In order to carry out this program, the farmer furnished all gasoline, oil, grease and operated the farm tractor. It took three weeks of constant work by Mr. Preston and members of his family group to complete the project. These farmers put in quite a bit of night work to complete the farm for springplanting.

Kwii k'adéé 'altso hahodinéehgo náábikáá'. Diné bikéyah 'ilíinii t'áá bí yinaashnish, chidí bitoo' da t'áá bí nayiitniigho chidí naa'na'i yee yinaashnish. Ts'ida t'ááfhági 'át'jigo táadi damiigo 'azlji'go 'altso hahodidzaa Mr. Preston dóo ba'átchíní da biká 'anájahgo. K'ida'-dilye' koshidéé' hoolzhishígíí biniinaago t'ah t'ée'go binda'azhnish díí kéyah.

(Continued from page 13)

spring, from which he would get most of his irrigation water.

Photos show the completed project ready for irrigation. It was the hard work which Mr. Preston and family did on the farm plan that made this project possible. Not only was the land levelled and made workable but the acreage was increased.

A storm channel was constructed on the west side of the farm to handle any flood emergency that might arise. All labor required in chipping the rock ledge was furnished by the farmers. This storm channel can clearly be seen in the background of some photos.

Scott Preston and family group are very proud of their accomplishments. They plan to following up with their farm plan. They have invited other farmers in the neighborhood to visit their farm.

Crop yield increased this first year 90 per cent over last year. With more soil improvement measures to be taken, Mr. Preston realizes that he is only starting on the soil improvement phase of his farm. This fall he hauled sheep manure and incorporated it with a green manure crop.

Such projects are made possible only with the cooperation of the farmers who desire to better their farms. Mr. Preston has noted that in order to keep his farm productive he will have to put back into the soil what he takes out. Too often, everything is taken out of the soil and nothing put back.

A Navajo never looks directly in the speaker's eyes when he is spoken to, he watches the lips.

Social Security Wolyéego Bee 'Aa'adahayánígíí

Kenneth Deming, Officer in Charge
200 P. O. Building
Flagstaff, Arizona

Nléí 'adahwiis'áágóó 'átchíní tseebíí ts'áadah dóo. wóshdégé' yaago béedááháií bāqah 'adahasdjiidii t'óó 'ahayóí bich'i' nda'iilyéego 'át'é. Shííddáq' 'ákót'éego 'áájí béeso bich'i' dahinidéhígíí yéelta'go tádiin dóo bi'q'q t'áá-fáhádi mííl bííghahgo bich'i' kódaalyaa lá jini t'áá'tá'i nídeezidígíí biyi'. Jó díí 'ákót'éego social security wolyéego dah 'ooldahdégé' baa 'adahayá ha'nínígíí doo t'áá 'át'é bāqah 'adahasdjiidii t'éiyá 'ádaat'jii da. Ła' bimá, 'índa bizhé'é da hadaastihgo 'éi sá bibéeso ha'nínígíí bich'i' ndahalyéego yee ba'átchíní dah deií'éesh. Ła' 'éi t'áá 'aaníí bizhé'é dóo bimá da bāqah 'ádaasdjiid. 'Áko dabimáháq, 'índa dabizhé'é yéé da t'ah kóq bá ndaakaidáq' social security binaaltsoosígíí bá bee dahólq'ót'ée'. Naaltsoos bá bee dahólq'ogo 'éi bik'ehgo béeso Ła' bá hasht'e' ndahat'aahgo k'ad t'áá 'éi chonáot'j. 'Áko ndi díí 'átchíní há bich'i' nda'iilyéhígíí 'éi t'áá 'at'q'q 'ádaat'é, t'áá 'at'q'q 'adanítsogo bich'i' ninádaalyééh nléí nínádízi'jii'. Tádiin béeso dóo bi'q'q díí doo-t'izh dóo díí sindáoo, 'ákwií t'éiyá 'aghá naalkid nahalingo 'át'éé. 'Índa t'áá'tá'i hoo-ghanígíí t'áá 'át'é 'ahíjoltq'go 'éi nléí náhi-diziidjii' neeznádiin dóo bi'q'q hast'q'adiin dóo bi'q'q tseebíí béeso dóo bi'q'q hastáq' yáál bííghahjii' 'análki'. 'Éi ts'ida 'aláahdi nahalingo haz'q. Bilááhgóó 'éi doo Ła' neikidí da.

Díí k'ad kojí Arizona biyi'jii t'áá 'áhoóts'íis-íáo haz'ánígíí 'éi kót'éego baa hane'. Dook'o-'os'íid-bine'jii Kin Łaní hoolyéhédóo Coconino County wolyéego hahoodzooígíí biyi' dóo T'iis Yaa Kin dóo Navajo County wolyéego hahoodzooígíí biyi', 'áádóó 'índa Tsézhin Deez'áhí-dóo Apache County wolyéego hahoodzooígíí biyi' kéédahat'íinii 'átchíní bich'i' nda'iilyé ha'nínígíí díídi neeznádiin dóo bi'q'q tsosts'id yilt'ée lá. 'Éi shííddáq' July wolyéego nídeezidégé biyi' naaltsoos bik'ehgo bich'i' nináada'iis-ya' yéé 'ákót'éego yaa halne'. Béeso yígíí t'áá 'át'é 'ahíidzogo náhást'éidi mííl dóo bi'q'q hastáq'adi neeznádiin dóo bi'q'q hastáq'adah bííghahgo bich'i' kódaalyaa lá, jó 'ákót'éego naaltsoos bikáá'. Díí 'átchíní bich'i' nda'iilyé ha'nínígíí doo Diné ba'átchíní t'éiyá 'áátyiitní da. Bilagána, Naakaii, 'índa Naakaii Łizhi-nii ba'átchíní da t'áá 'altso 'áátyiitní. Díí 'átchíní díídi neeznádiin dóo bi'q'q tsosts'id yilt'ée shííddáq' bich'i' nda'iia' ha'nínígíí díí

(Continued on page 15)



Sanostee Trailer School children are enjoying playing. The old Sanostee school was closed several years ago. The building was dangerous.

Tsé Ałnáozt'i'i' hoolyéedi 'ólta' nt'éé' kin bi'i' da'ólta'ágíí t'áá baa 'ayahoolnigo biniinaa 'ólta' t'óó 'ánászjíd nt'éé'. K'ad 'éi díi kin chidí bee ndaadzízí sinilígíí biyi' da'ólta', łahjí kin háada-dilne' biná.

(Continued from page 14)

t'áago hahoodzooígíí bik'ehgo 'ahánáadaas-dzogo 'éi kót'éé lá. Coconino County biyi'jí 126 lá, 'áko béeso 'éi \$3,426.00 lá. Navajo County biyi' 'éi 161 'álchíní bich'i' nda'iihya' lá, béeso 'éi \$3,714.00 bííghah lá Apache County biyi' 'éi 'átcííní 120 lá, béeso \$2,476 lá. Díí k'ad 'ákót'éego social security wolyéhígíí binaaltsoos hazhó'ó hasht'e jósingo, 'áłchíní bízhi' da hazhó'ó beedahózínigo 'áda-jósingo háadi da 'eigi 'át'éego honiitła'hgo t'áadoo tsididiinígóó biniiyé nináadahat'i'i' há hasht'e daane'go shíj' 'át'é. 'Éi ła' doo nihit' beedahózin da.

Hazhó'ó shít' bééhodoozjít' danohsingo Kin Łáníj' naaltsoos biniiyé 'ádaat'í. Doodaii' biniiyé da yah 'anıdaahkah Post Office wolyéego naaltsoos yah 'ahigeehé góne'. Naakidi neeznádiinígíí bee bik'e'eshchí 'ákóne'é. T'óó béesh bee hołne'go 'éi naakidi neeznádiin dóó bi'qg hastádiin dóó bi'qg t'áálá'í binumber.

DEPARTMENT of
HEALTH, EDUCATION, & WELFARE
Social Security Administration

200 Post Office Building
Flagstaff, Arizona

Kenneth Deming, Officer in Charge

More than a million children under 18 years of age are now receiving monthly social security insurance payments.

Payments for these children amounted to 31 million dollars for the month of July. About 85,000 of the children are dependents of men or women who receive old-age insurance payments. Approximately 918,000 of them receive payments as surviving dependents of deceased parents. Most of these who receive survivors insurance payments are from families in which the father has died. Some had been dependent on working mothers, on stepparents, or on adopting parents. The amount of each benefit depends on the average earning of the person whose work was covered by the social security law. The average payment to a child is \$30.44 a month. Maximum payment for a family group is \$168.75 a month.

Monthly payments received by 407 children in the counties of Coconino, Navajo, and Apache Counties in Arizona amounted to \$9,616.00 in July. Of this amount, Coconino County had 126 children who received \$3,426.00; Navajo County, 161 children receiving \$3,714; Apache County, 120 children receiving 2,476.00.

For further information on your social security, write, visit, or call the Flagstaff social security office in room 200 of the Post Office Building. Phone 261

Dr. Pousma Shash Bitoodi Yááłti'

Education week wolyéego bee hoo'a' yéé-dáq' Na'nízhoozhíddó bilagáana 'azee'íł'íni Dr. Pousma wolyéhígíí Shash Bitoodi níyáago 'áadi 'áłchíní da'ólta'ágíí yich'í' yááłti'. "Naabeehó dine'é ts'ídá 'ihoo'aah wolyéii t'éiyá bá yá'át'ééh. 'Éi t'éiyá yá'át'éehgo yee náás dookah." ní. 'Ááddóó n'léi Hwéeldi hoolyéedi 'aha'-deet'á niljigo naaltsoos bee hadilyaa yéé dó yaa nahasne'. 'Éi naaltsoos yéé 'áníigo 'áłchíní da'íidóoltahii t'áa tádiin shónáoot'eeh bik'eh bá'ólta'í ła' bá shónáoot'eeh dooleef ní kin bíi' da'ólta'ii t'áa bíi. Naabeehó dó' niha'áłchíní t'áa 'ólta' yaa dahiniséégóó 'ólta'jii' ndahii'níił dooleef dajiniigo bee 'ádee hadazdeesdzí' lá. "Yéé ni' 'éi t'áa 'áłch'ishj' t'áadoo bi'jiilaa da, jó 'áko 'áadi bee hada'iisdz'í'ée bikék'e ní'-dooldee'go 'éi yá'át'ééh. Tsxj'igo 'ólta' lq'igo niha 'ádahojóle' dóo Naabeehó ha'áłchíní 'ólta' yaa dahiniséhígíí t'áa 'áłtso 'ólta'jii' bí-dajilnáago ya'át'ééh." ní.

DR. POUSMA SPEAKS AT FT. WINGATE

During Education week, Dr. R. H. Pousma of Gallup, spoke to the Fort Wingate school. He said, "Navajo people need education more than they need other things." He talked about the Treaty of 1868. This treaty said that the government would furnish a school room and a teacher for every 30 children. Also in this treaty the Navajos agreed to send their children to school. Dr. Pousma said, "Both sides have broken this treaty," but it would be a good thing to get back to its principles and get all Navajo children into school."

\$100,000 Diné Bá Ninályá

T'áábíich'jidi hoolyéhedóo yaago tát'áagóyaa Diné kéedahat'ínígíí łjii' biniinaa Bilagáana yit' ahaa nidaat'í ha'nii ni'. Jó nt'ée' 'éi t'áa bik'eh dahazłjii' níigo kwii yaa nááhál-ne'. Bureau of Land Management wolyéego kéyah yaa 'ádahalyánígíí Diné 'áájí kéedahat'ínígíí dabiljii' nt'ée'go neeznáadiin dóo bi'qá 'ashdladiingo dayíghqá' hodoo'niid. 'Éi n'léi Salt Lake City hoolyéedi baa hwiiníst'jido bee haz'áanii doo ts'ídá bida'jiilaa da lá ho'-doo'niid díi łjii' dajíghqá'ii. 'Áko béeso t'áátá-hádi neeznáadiindi míil bííghahgo Diné bich'í' kódazhdoolíł hodoo'niid lá.

Diné, 'índa sánii da t'óó 'ahayóí n'léi Salt Lake City-góo naaznáago 'éi tádiin yilt'éego ndahasne' jini 'áadi 'aadahwiinít'jii' góne'

NAVAJOS WIN \$100,000 CLAIM

Navajos from southeastern Utah won a judgement against the Bureau of Land Management. This judgement was given because the Bureau of Land Management took 150 horses from the Navajos. The judge said Bureau of Land Management officials had not followed the laws in this seizure.

Thirty Navajos testified in this hearing held at Salt Lake City, Utah.

Níłch'i Łikoní Ha'nínígíí Baa Hwiiníst'jíd

Business Management Committee wolyéego hastóí díi t'áadoo le'é Naabeehó dine'é bá binda'anishii yaa nidaat'ínígíí níłch'i łikoní (natural gas) Naabeehó bikéyah bikáá'góó béesh bá ní'áhígíí ła' nihich'í' hadoogisgo ha'át'éego da nihá honiłnéego bee béeso 'ál'jii dooleef ha'níigo baa hwiiníst'ínée yaa nínáa-daast'jíd. 'Éi biniiyé n'léi ts'ídá 'idahónéedzq ndahalingóó yiniiyé tádookai. Nlt'ée'go doo ts'ídá doozhoqgo béeso nihá 'áyóle' 'át'ée dagi 'át'é daaní.

Díi committee danilínígíí t'áa 'ániidígo Naabeehó bikéyah bikáá' t'áa 'áłtsogo tánáa-dookai. 'Éi t'áadoo le'é bida'íníish danilíinii yitahgóó tádookai.

Committee danilínígíí Hoskie Naswood, Na'nízhoozhíddó, George Greeley, Tó Nanees-dizíddó, Hoskie Cronemeyer, Łichíí' Deez'áhí-dóó, Herbert Horton (bilagáana), Be'eldiila Sinildéé', 'índa Clair E. Gurley ('áłdó' bilagáana), Na'nízhoozhíddó. 'Ákót'éego hastóí committee daniljigo sinil.

COMMITTEE RULES AGAINST GAS DISTRIBUTION ENTERPRISE

The Business Management Committee of the Navajo tribe studied the proposal for natural gas distribution. They decided that this enterprise would not pay.

Lately this committee has toured the reservation. They have made a study of each tribal industry.

Members of the committee are, Hoskie Naswood of Gallup, George Greeley of Tuby City, Herbert Horton of Albuquerque, Hoskie Cronemeyer of Sanders and Clair E. Gurley of Gallup, who is chairman.

New Mexico Béeso Ła' Bá Shónáánáozt'e'

T'áa 'ániidígo Bureau of Indian Affairs wolyéego Indians yindaalnishígíí béeso naakidi neeznáadiindi míil bííghahgo yee lq' da'ast'jii'. Díi béeso yígíí yiniit'aa New Mexico biyi' Indians ba'áłchíní 'atah da'ólta' dooleef ha'níigo.

'Áłtséedqá' 'éi tádiin dóo bi'qá táadi míil bííghahgo Naakaii Bito' hoolyéegi 'ólta'ágíí ła' bá ndeet'á. 'Éi 'áłchíní bee baa 'áháyq dooleef biniiyé, 'índa kin yii' dabighanígíí da.

Díi New Mexico hoolyéego hahoodzooígíí kóhoot'eedqá' doo 'akónéelqá' bee háká 'i'oolwod da. K'ad 'éi t'áa 'íiyisíi hótsoago bee háká 'i'oolwod siljii'.

NEW MEXICO RECEIVES FEDERAL MONEY FOR INDIAN EDUCATION

Recently the Bureau of Indian Affairs approved \$200,000 for New Mexico. This money is to help pay for education of Indian children attending state schools.

In addition New Mexico receives \$33,000 to operate the boarding unit at Mexican Springs.

This is about 90 per cent more money than was received by New Mexico last year.



These are the children who attend Sanostee Trailer School. Miss Doris Algre is the teacher.

'Áłchíní yázhí kwii naazínígíí kin chidí bee ndaadzízígíí yíí' da'ólta' Tsé 'Ałnáozt'íí' hoolyéedi. Doris Algre wolyé bilagáana 'asdzání bá 'ólta'ígíí.

Tók'i Hazb'i Hoolyéegi 'ólta' 'Áhoolyaa

Donald J. Leiffer, Teacher

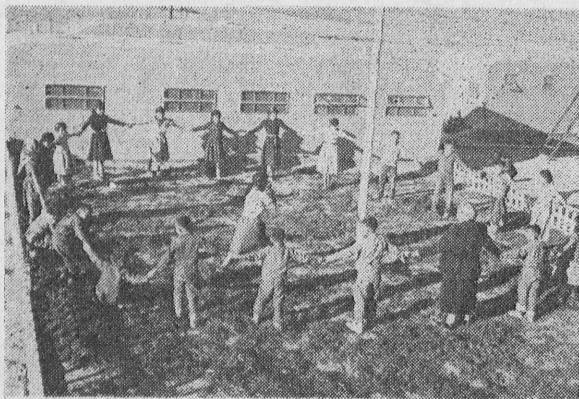
Níłch'i Ts'ósí wolyéego nídeezidéé bini ná-hást'éí ts'áadahgóó yoołkáłéédáq' 'ólta' 'áłtso biniyé hasht'e hodiidzaa Dziłjiiin bitsłgi Tók'i Hazb'i hoolyéegi. Kin chidí bee ndaadzízígíí naazłgo 'éí biyi' da'ólta'go 'áhoolyaa. Diné t'áá 'ákwii kéedahat'ínígíí t'áá naalyéhé bá hooghangí nídaakah bik'eh daanízahdéé' hoolzhish daanłgo 'ólta' 'áhálnéhígíí nídei-níl'jiih. 'ólta' t'ahdoo 'q'q' 'álnééhgóó 'áłchíní da'íłdóołtahii bízhi' 'ádaalyaa, 'áko bíhóoghah yéé bilááhgóó 'ádayiilaa 'áłchíní. 'Áko díí bee baa ntsáhákeesgo 'ákwii Diné t'áá hazhó'ó 'ólta' yídiin danilłjí nt'ée' lá 'ilł. Yiskáq'go 'ólta' 'q'q' 'álnéehgo t'áá yéego yidzaaz, 'áko t'áá hazhó'ó baa hodínóotł'ah shq'shin 'azłjł' nt'ée'. 'Áko ndi biiskání 'azhą yas ndi 'áłchíní t'ah 'abíínídáq' nehekáahgo yaa nídiikai. Lucy dóó Danny James wolyé níléí neeznáadi tsin sitą 'ánízáádéé' t'ah 'abíínłgo bizhé'é bitł 'anıl-

bąqz hak'az biyi'. Alfred dóó Kee 'éí Łóó' Háálł hoolyéhédéé' łjł' yee ní'ááz' 'atah 'íi-dóołtah biniyé. Marie 'éí t'áá nízaadéé' dzígai ha'naa bitsilí yinídłz 'azhą yas ndi.

'Abíínłgo tseebíí dóó 'ałní'góó 'oolkiłgo diné lą'í 'áłah silłjł' ba'áłchíní ył. Kin bá 'q'q' 'ádaalyaago diné yíí' dadéez'łjł'. "Nizhóní, nizhóní" jiniigo bik'í dah 'asdáhí bízhłłnih jini 'Áshłjłhí Nééz be'esdzáq'. 'Áádóó 'áłchíní t'áá 'áłch'łłdigo da'ílyáq', 'éí yee nída'iidoo-dził biniyé. 'Éí lá t'áá 'éí ni' daanłgo ba'áłchíní da'íłłinii nahdéé' dadéez'łjł'. 'Áádóó 'áłchíní bízhi' 'ádaalyaaígíí dabi'dééji'. T'áá 'át'égo naadiin tsosts'id 'áłah silłjł' lá 'áłchíní. 'Áłtsé t'áá Diné k'ehjí yéel'ta', 'áádóó Bilagáana k'ehjí. 'Ákót'éego 'ólta' bee hahóóyá.

'Ałní'ní'q'q'go yah 'anáada'iiskáq'go da'jłi-yáq'. 'Atoó', naa'olł peas wolyéhígíí, 'abe', bááh, 'inda didzétsoh, díí 'ákót'éego 'áłchíní náada'oodáq'. Kojł' 'ahoolzhiizhgo t'áá hazhó'ó diné lą'í 'áłah silłjł', 'ashdladiin dóó ní-

(Continued on page 18)



Sanostee Trailer School has a small lawn. This is possible because of an artesian well near by. This game is being played around the flagpole.

Tsé 'Ałnáozt'i'í hooleyéedi da'ólta'ágíí 'ádaat'í. T'áá 'áhoolts'íísigo t'oh k'idooleyáago 'éi bikáá' ndajiné. T'áá 'áyidígóó tó háálj' 'éi shíí t'oh hazj'í. Dah na'at'a'í bąqah dah náłtsosígíí 'át'é tsin 'ałnii'gi 'íí'áhígíí.

(Continued from page 17)

wohji'. Kin naazínęę yíi' dadééz'íí'go yaa naakai. K'ad 'álah 'adooleet hodoo'niid, 'áko t'ó'odi t'áá yéego deesk'aaz. T'áá 'áko ndi t'áá t'ó'ógóó diné dineezbingo yádáátí'. Baa 'ahééh daniidzin t'áá 'áníłtso díí k'ad kwii niha'átchíní da'ólta' dooleetgo niha'ádahojiilaa yígíí níigo yáákti' Hastiin Nééz. 'Áádóó bidinínáádęę' bá 'ólta'í nilíinii yá'át'ééh niha'átchíní nidahishoo'eezhígíí dóó nizhónigo niha'átchíní 'éé' bii' dahoneezdooi bee hadadootaa lá. 'Índa bitsii' da nizhónigo daalzhóo'go nidahishoo'eezh lá, 'éi kodóó baa 'ahééh 'íłjigo 'át'é 'ałdó' níigo yáákti' bá 'ólta'í nilíinii. 'Áádóó 'índa diné t'áá 'ákwii bá 'ólta'í yíká 'análwo'ígíí hanánáádzií. 'Éi yá'át'éehgo hazh'ó niha'átchíní 'ólta' bídaahniłgo náasdi 'ólta' nitsaii bee nihqah tsíhodoosgo 'át'é níigo yáákti'. 'Áádóó 'índa dadood'íígíí koi' ch'ínáádahaaskąqgo diné bitaa náánáską. 'Éi bikiin táada'oosdee' k'adęę 'e'e'aahgo.

Kodóó Tók'i Hazb'i hooleyéegi 'ólta' 'áhoolyaa yígíí ch'ínit'i' silj'. Nahgóó 'áłtso táada'oosdee'go t'áá 'áko bá 'ólta'í dóó diné yíł naalnishígíí t'áadoo le'é hasht'éé deidle'go yaa nidiit'ááz, háálá yiskąqgo náá'ólta'.

OPENING OF THE BLACK MOUNTAIN TRAILER SCHOOL

Donald J. Leiffer,
Teacher

Black Mountain Trailer School, the fifth trailer unit on the Navajo Reservation, opened its doors for the first time Thursday, November 19th. Navajos coming to the trading post watched the project for many weeks. They

had over-enrolled the school a month before. On Wednesday, a cold winter wind brought the season's first snowstorm down off the mesa, but early Thursday morning, children were putting on new "school clothes" in all the hogans roundabout. Lucy and Danny James rode five miles in an open wagon with their father. Alfred and Kee came on horseback all the way from Fish Spring Point. Marie led her little brother by the hand across the snowy flats.

By 8:30, parents and children were crowding into the school trailer. "Nizhoni, nizhoni," murmured Old Lady Tallsalt, running her hand over the smooth desktops. The school assistant and the teacher began passing hot cocoa and crackers to the children. As the parents watched approvingly, their children timidly answered "Here" when the teacher called roll. Then the boys and girls echoed numbers as the teacher counted all twenty-seven of them, first in Navajo, then in English.

At noon, the assistant brought a hot lunch over on trays. The beef stew, peas, milk, bread and butter and peaches disappeared in a hurry; trays were scraped clean. Fifty or more parents and other relatives stood about now, inspecting the five new trailers. It was time for the "party" even though a cold wind still blew among the trailers. Older people and children all sat together outside while first one and then another made a speech about the new school. Hosteen Nez expressed the community's appreciation for the educational opportunity given their children. The teacher thanked the parents for their interest for sending the boys and girls to school with good, warm clothes, well-scrubbed faces and combed hair. The assistant talked about plans for a larger school in the future. Then he passed out refreshments.

Black Mountain Trailer School was in operation. As one family after another began the trip home, the teacher and assistant set about readying school for the next day.

'Ałné'é'áahgo Nídaajidj'íh Dooleetígíí

Na'nízhoozhí biyaiijigo Leejiní hooleyéegi 'átchíní ta' t'áá bich'í' ndahwii'náago da'ólta'át'éé. 'Éi shíí' íléi Long Beach, California hooleyéedi dayíinii'go Downtown Lions Club wolyéego yee dah yikahii yee 'ahíł dahoolne' lá. 'Áádóó shíí' yaa nídaast'íidgo béeso yá 'álah 'ádayiilaa. Hastąqdi neeznádiin bíłghah silj' jini. 'Éi Leejinígi 'átchíní da'ólta'ágíí 'ałné'é'áahgo yik'é nída'ad'íh dooleet' biniiyé lá. 'Éi béeso yęę 'áádęę' yíł 'áda'iilaago Na'nízhoozhígíi béeso bá hooghan góne' yah 'ee'nil jini. Kodóó shíí' 'índa 'átchíní ch'iyáán bee bá nahaniih dooleet'.

Díí Leejiní hooleyéegi 'ólta' ha'nínígíí t'áá Bilagáana bi'ólta' 'át'é dóó Naabeehó ba'átchíní ta' 'ákwii da'ólta'.

LUNCHES FOR MENTMORE PUPILS

The Downtown Lions Club of Long Beach, California raised \$600 for students lunches at Mentmore School. This Club then deposited the money in a Gallup bank to be used as needed.

The Mentmore School is operated by McKinley County, New Mexico.

Nihi'ólta'

T'iis 'Íí'áhí hooleyéegi 'ólta' nihá 'áhooleyaa. Ma'ii To'í hooleyéhédóó neeznáadi tsin sitáqgi 'áhooleyé T'iis 'Íí'áhí. Ghqajj' wolyéego nídee-zidéé bini náhást'éi ts'áadahgóó yootká'téé-dáq' 'ólta' nihá 'qq' ályaa. Kin biyi'déé' nízho-nígo daashdléézh. Nída'iidj'íhí góne' 'ayóí 'áho-ní'tso. Kin 'átchíní yíi' danijahígíí 'ániid 'ál-yaa. 'Átchíní 'ashdladiin dóó bi'qq 'ashdla' da'ólta' kwii. Bá 'íínishta'ígíí Mr. Skidmore wolyé.

—Patty Francis, Pine Springs, Arizona

OUR SCHOOL

Patty Francis-----Pine Springs, Arizona

Our school is at Pine Springs, Arizona. We are ten miles from Houck. School began October 19 this year. We have new paint on the walls. We have a big dining-room. We have a new dormitory. There are 55 children in our school. Mr. Skidmore is my teacher.

Ninádei'neehgi

Ninádei'neehgi baa nihít dahózhóqgo ninádei'neeh kwii T'iis 'Íí'áhí hooleyéegi. Náházbqsgo 'ahéézhnít'i'go bee ninádaji'neehígíí bee ninádei'neeh. Bqgh nídazhdiba'tígíí bee nidei'née t'eh dóó ho' yáadahidiighatígíí dó'. Ho' nídei'yésígíí dó' nihee hóló.

Gilbert Begay, Pine Springs, Arizona

THE PLAYGROUND

We have fun on the playground at Pine Springs. We play circle games. We play on the swings and the seesaws. We have a new merry-go-round too.

Gilbert Begay, Pine Springs, Arizona

Yá'át'éehgo Naanish Bee Wótá'go Bilagáana Bizaad

Naabeehó bilagáana bizaad yídahoot'aa-hígíí ts'ídá t'áá 'ákónéehé. Bilagáana bizaad dzidiits'a'go doo hózhó nanit'agóó ha'át'éegi da naanish nishódahoot'eeh. 'Índa bilagáana bizaad doo dzidiits'a' dago t'áá shqo ha'át'éegi da naanish t'a' shójoot'eeh yéé biniinaa 'ats'áá ho'dilt'eeh.

Bilagáana bizaad bídahwiidoot'áát biniiyé nihizhé'é, 'índa nihimá 'ólta'j'í' ndanihiiznil. Naanish bídahwiidoot'áát dóó náásgóó yá'át'éehgo bee dahinohnáa dooleet' danihónígo yiniiyé 'ólta'j'í' ndahiiznil. 'Áko 'éi béédeil-niihgo yá'át'ééh.

Johnson Herrera,
Chemawa Indian School

ENGLISH NEEDED ON THE JOB

English is very important to the Navajos. If you know all about English then it will be easy to get a job, too. Sometimes when you don't know anything about English then you lose your job, because you can't understand.

That is why your folks put you in school to learn Eng-

lish. Your folks want you to learn how to get a job and how to work together. That is the way you can make a living when you grow up.

Johnson Herrera, Chemawa Indian Sch.

Béeso Hasht'e' Nehe'niilgi

Kwii Stewart hooleyéegi da'ólta'ágíí t'áá 'a'tso béeso hasht'e' ndayiiniít. Yá'át'ééh béeso hasht'e' nijii'aahgo. 'Ashdla' nááhajj' 'íhoo'aah ha'nígo dayó'ta'ágíí t'áá ha'át'éegi da naanish bá shónidaot'eehgo 'ákó'ó niná-daalnish. 'Áko béeso hasht'e' nehet'aahígíí ts'ídá bee ndanitin. t'a' bonds wolyéhígíí bee dahóló. Yá'át'ééh nitsáhákees nillinií 'át'é béeso hasht'e' nijii'aahgo. Náasdi t'áá bee 'ádíká 'anidiilwo'tgo 'át'é díí béeso.

T'áá'á'há góne' bi't da'íínishta'ígíí tseebílt'éego 'ákót'éego béeso hasht'e' ndayii'aahgo k'ad bibéeso dahóló bonds wolyéhígíí bee. 'Éi t'a' Louise Thompson wolyé, t'a' Daniel Begay, Kee Homer dó', Tom George dó', James Billy, Lorraine Buck dóó Jimmy Ayze. Shí dó' bonds t'a' shee hóló. Nihí shíí 'a'dó' 'ákót'éego nihi-béeso t'a' hasht'e' ndahoh'aahgo 'át'é.

Mae Betony
Stewart Indian School

SAVING MONEY

(Sherman Bulletin)

All the students here at Stewart save money. It is very good to save money. They have good jobs for the special students here, at Stewart. Some of the special students have bonds, too. We are very good thinkers to save money. When we get old this money will help us.

Eight students in my classroom have bonds. They are Louise Thomas, Daniel Begay, Kee Homer, Tom George, James Billy, Lorraine Buck, and Jimmy Ayze. I have a bond also. I hope you are saving your money.

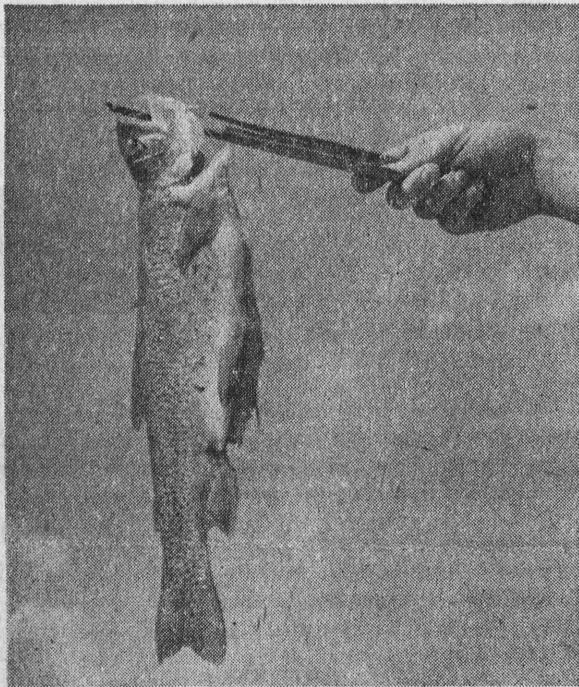
Mae Betony
Stewart Indian School

Naanish Yinant'a'í Nilínígíí

Díí k'ad níléi 'adahwiis'áagóó naanish dahólónéegóó naanish 'adaasdiidgo daashj'í néeslqá' naanish t'áagéed ch'izhdoojah. K'ad t'áá bíyó 'ákóné'é dah yilki'. 'Áko háadi da t'áá 'aaníí 'ákódzaagogo t'ah kodqá' 'éi public work wolyéegi nda'anishígíí t'a' t'áá 'íítdjdaat-t'éego 'oolzingo 'át'é ní. James P. Mitchell wolyéego níléi ha'a'aahdi naanish bi't honít'i'j' yiniiyé 'alqajj' dah sidáhígíí 'ákót'éego yee haadzíí lá CIO United Auto Workers wolyéego yee dah yikahígíí 'átah silj'go.

SECRETARY OF LABOR JAMES P. MITCHELL

The administration will be ready to step in with public works if employment fails. This statement was made by Secretary of Labor James P. Mitchell. Mitchell was addressing the CIO United Auto Workers.



Lóó' kwii dah hidétínígíí Leo Watchman ha-yíilo' jini Tó Dítłit Ch'iníliní hooyéhígíí biyi'.

This Rainbow Trout was caught in Whiskey Creek. It was 16 inches long. Leo Watchman a student of Ganado was the fisherman.

Ła' 'Ahijisyyí Jini

Lók'aah Nteel nahós'a dóo niji'aashgo Na'nízhoozhídi 'atł'íjít'áazhgo t'áa 'ákwií 'ahijisyyí lá jini t'áa Ła' hajíí'áazhgo. Hak'is dziis-xílinii shíí 'éi t'áa 'ákwií Na'nízhoozhígí naaltsoos hwee niiltsooz. T'ahdoo baa hwiínít'íjł da lá.

A MURDER

Harry Begay of Ganado killed his brother Francis Begay. Harry has been charged in Gallup, New Mexico for murder. Trial will be later.

Naabeehó Binant'a'í Baa Has'nih

Gallup Rotary Club wolyéego Na'nízhoozhídi 'áłah nádleehígíí Naabeehó binant'a'í Sam Ahkeah wolyéhígíí binaanish naat'i'gi yee yaa dahaniihgo yee yich'i' hadaasdžíí. Yiniiyé 'áłah silj'go kodóo Sam Ahkeah 'áadi niyá. 'Éi 'ákót'éego hastóí yee 'atłh'i' hadaasdžíí' dóo díi kojí Naabeehó dine'é bee bich'i' 'anídahazt'i' danilílinii yaa nahasne' Sam Ahkeah.

NAVAJO TRIBAL CHAIRMAN GIVEN CITATION

Mr. Sam Ahkeah, Tribal Chairman, was given a citation by the Gallup Rotary Club. After the presentation of the citation Mr. Ahkeah spoke to the Club about the needs of Navajos.

Hogans always face the east.

Chidí Naat'a'í

Chidí naat'a'í Douglas Skyrocket wolyéego 'ániid 'ánánályaa jini. Hosoyoolts'íłgíí naakidi 'ánánízáadgóo yiláqj'í' nidzit'i lá jini. 'Ahéé'íilkeedígíí bik'ehgo wólta'gó 'éi t'ááłá'í 'ahéé'íilkidj'í' nłéi t'ááłáhádi míil dóo bi'qg táadi neeznádiin dóo bi'qg naadin tsost'idi tsin sitq bíłghahgóo nehelyeed lá jini.

T'óó bóhonitáháqđq' chidí naat'a'í B-29 deiłnínígíí 'áłtsé bikéé'déé' bíheest'í'q jini. 'Áko shíí nłéi dego yíł haazh'áázł 32,000 feet bíłghahgóo. 'Áadi 'índa yíidíichidgo t'áa 'áádóo haaltáál jini díi 'ániid 'ánánályaa ha'nínígíí.

PILOT FLIES FAST JET AIRPLANE

A pilot has flown a Douglas Skyrocket twice the speed of sound. This plane flew 1,327 miles an hour.

This plane was attached to a large B-29. The B-29 flew to a height of 32,000 feet. The small Skyrocket then took off from the mother plane.

Indians Da'alzhishígíí Yéeda'iidlaa Lá

'Ashiiké yázłí Boy Scouts wolyéego yee 'atah danilínígíí Naasht'ézhí yee da'alzhishígíí yida'iilaa lá jini. 'Áko 'éi Naasht'ézhí k'ad kodóo háadi 'ákónáánát'ée dooleefígíí ts'ídá dooda daaníí lá.

Colorado biyi'j'í 'ákót'éego Boy Scouts danilínígíí Yé'ii Neezii dóo Tsii' Diwolii deiłnigo yee da'alzhishígíí yida'iilaa lágo t'ah nł'ée' yee da'alzhish jini. 'Áko 'éi Naasht'ézhí t'áa 'íiyisíí doo bił yá'ádaat'éeł da. Háálá 'éi bidiyin nílłigo yee ndahałá, 'éi shíí yiniinaa 'ádaaní.

SCOUTS ACCUSED OF MOCK INDIAN DANCE

Zuni Indians said that they would like to stop Scouts from "mocking" their religious dances.

Some Scouts in Colorado have done versions of the shalako and mudhead dances. These dances are sacred to the Zuni Indians.

Bikági yishtłizhii ha'nínígíí Ła' nłéi halgai hóteelj' Pottawatomie daolyéego kéédahat'í. 'Éi díi Wáashindoon nihaa 'áhályánéé nihits'á deet'aah ha'nínígíí t'áa 'íidq'q' bidiit'i lá. K'ad 'ákót'éego nłéi ha'a'aahdi Congress wolyéego 'áłah nádleehígíí naaltsoos bee bich'i' siłtsooz. 'Áko kodóo baa chahagháqgo k'ad 'áadi ha-naaltsoos ndanideeh.

The Prairie band of the Pottawatomie Tribe of Indians are against release from Federal control. They protested against a resolution which was introduced into Congress that would "free" them.

Silver is purchased by the Navajo silversmiths from the traders, and turquoise is also sold by the traders.